

# The Chinese Recorder and Missionary Journal.

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# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

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The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

New York.

I prescribe  
VALENTINE'S  
MEAT-JUICE daily,  
and like it better  
than any prepara-  
tion of the sort I  
have ever used.—J.  
MARION SIMS, M.D.

GEORGE H. EL-  
LIOTT, M.R.C.S.,  
in the *British Med-  
ical Journal*, De-  
cember 15th, 1883,  
"I would advise  
every country prac-  
titioner to always  
carry in obstetric  
cases a bottle of  
VALENTINE'S MEAT-  
JUICE."

Washington, D.C.

I have used large-  
ly VALENTINE'S  
MEAT-JUICE and  
consider it the best



of these (meat) pre-  
parations. It was  
used by the late  
lamented President  
Garfield, during his  
long illness and he  
derived great bene-  
fit from its use.—  
ROBERT REYBURN,  
M.D.

INTERNATION-  
AL EXHIBITION.  
1876.

REPORT ON AWARDS.

—"For excellence  
of the method of its  
preparation, where-  
by it more nearly re-  
presents fresh meat  
than any other  
extract of meat,  
its freedom from  
disagreeable taste,  
its fitness for im-  
mediate absorption,  
and the perfection  
in which it retains  
its good qualities in  
warm climates."







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## What Caused the Lien-chow Massacre?

BY REV. H. V. NOYES, D.D., CANTON.

THE main facts of the tragedy have been so widely published that only a very brief synopsis is necessary here.

Near the hospitals in Lien-chow was a small temple owned by the village "Tsoi-un-pa," which contains forty or fifty families. Last year, when the "Ta-tsiu" festival was held at this temple, two matsheds were erected for it on the adjoining mission premises. As the people were not willing to vacate, an appeal was made to the officials, and it was arranged that the trespass would not be repeated. It was repeated this year, and when the protest was repeated it was met by mob violence.

In discussing what led to this violence it may be said:—

(1). It was not a hostile attitude on the part of the people generally. As a whole they were friendly. Years of patient, kind and tactful conduct had overcome their opposition and won their favor. They had visited the chapels of the Mission, had sent their children to its schools, and thousands of them had found relief at its hospitals established by Dr. Machle and Dr. Chesnut and carried on by them so long and faithfully. We have the testimony of the Taotai who was at the head of the Judicial Commission sent by the Viceroy to Lien-chow, and who while there went incognito about the streets to learn what he could, that "Dr. Machle was held in high esteem by the gentry and the officials and was popular with the people."

(2). It was not the picking up by Dr. Machle of three small cannon, some six inches long, in order to secure a conference with the village elders and after the conference was satisfactorily finished giving the cannon back again. He had explained to them that their forms of worship and objects of worship were different from ours, and that if they would not wish us to put up a chapel on their premises, they ought not to erect structures for their worship on our premises. The elders said this was reasonable, but asked that the building might not be disturbed this year, as it would be taken down the next day, to which Dr. Machle consented, and the elders on their part said they would not put their sheds on the place hereafter. The whole matter had been properly settled.

There were only a few men around the temple at the time, and there was not the shadow of an excuse for any farther trouble. Not even in China is an attempt to remove from one's own premises structures which have no right there, and especially which are objectionable, a legitimate cause or any excuse for arson and murder; nor certainly considered a good reason for murdering people who had no connection with the business, even women and children, and breaking down the tombstones of the dead.

#### WHAT WERE THE REAL CAUSES?

(1). The ringleaders were in the village of "Tsoi-un-pa" and two other villages. The proof of this is from those acquainted with the situation, from the testimony given before the Judicial Court and the telling fact that when the U. S. Commission reached Lien-chow they found these three villages and these alone deserted.

To understand all we must know a little of the history of the occupation of Lien-chow. About 1880 a small chapel was rented in the city, but the gentry and the officials placed themselves in such an attitude of opposition that for years after no building could be rented or property bought for mission purposes. Dr. Machle and his associates who afterwards came, located themselves ten miles away at the large town Sam-kong. Twelve years ago a piece of land, with a small building on it, was purchased at Lien-chow. The man who sold it was imprisoned and cruelly beaten. The missionary who attempted to occupy it first was driven away by a mob and his servant and



a Chinese preacher who was with him were taken to the Yamên and each beaten 500 blows. That mob came from this village "Tsoi-un-pa". Dr. Machle succeeded afterwards in gaining the goodwill of a majority of the village, built a wall around the land and opened a dispensary. Eight years ago he was able to build his hospital. A woman's hospital followed; more land was purchased and two residences were erected, then a memorial hall for women, and early in 1905 a fine church building.

But the disgruntled party no doubt held in their hearts a root of bitterness on account of their failure to keep out the missionaries. Claims were made for some of the land bought, and to avoid trouble Dr. Machle paid for it a second time. Then last year when they put some of the "Ta-tsiu" sheds on Mission property and their right was questioned they made evident their deadly animosity. Some villains ran out from the temple and threatened Dr. Machle's life. One ringleader, who was also the chief ringleader this year, and executed for his share in the murders, shook his spear and angrily shouted, "We will kill you and destroy your buildings". The officials knew this, for it was said and done in their presence.

In the light of what has happened we cannot now doubt that the "Ta-tsiu" sheds were this year placed on the same spot with the deliberate purpose of defying both Dr. Machle and the officials and using violence should opposition be made. The plotters knew perfectly well where to look for help in carrying out their wicked purpose. In Lien-chow, and the country round about, there is a regular nest of "unclean birds," opium smokers, gamblers, smugglers, bandits, murderers—an organized gang. With enmity to all that is good, and a ready desire to loot, well mixed together in their hearts, they were ready for any desperate deed on demand. For more than a year they had been brow-beating the officials who stood in dread of them, and doing their own pleasure. A goodly portion of the village of "Tsoi-un-pa" belonged to this gang. They had a store house for receiving and distributing smuggled goods. A while ago Dr. Machle had remarked to them, while passing it, that it was a bad business and they were liable to be arrested for it. It so happened that not long after some of them were arrested and were incensed against him, suspecting him to have caused the arrest whereas he had nothing to do with it.

Now on the morning of the massacre what did these people do? They tried to kill Dr. Machle, although the village elders told them that everything had been satisfactorily settled and urged them to desist. They struck him on the arm with a sword, they hit him on the head with a stone, and one of them from behind tried to thrust him through with a spear, which fortunately was turned aside by one of the Christians. One of the elders pushed him inside the hospital door and the work of that preliminary mob was ended.

As matters seemed quieting down the doctor went a five minutes walk to his residence and sent a note to the officials, who came and did what they could, but with only about thirty soldiers at their disposal their efforts were vain.

Meanwhile what had the roughs been doing? First, they beat their gongs, the well known signal for calling together the "whole band." It was noted that those who actually took part in the burning of the buildings, the looting and the massacre were from 150 to 200. The next thing was to inflame the populace and get together a crowd sufficient to baffle the officials. To do this they went into both the hospitals and took the anatomical specimens that had been used by the doctors in teaching medical classes, and which there is therefore every probability the ruffians knew beforehand were there. They placed these specimens on a bamboo tray and paraded them through the city, proclaiming that the missionary doctors were in the habit of putting children to death. This had the desired effect, getting together five or six thousand people, and enabled the murderers to carry out their deadly purpose without molestation.

Did those rascals in that little village of "Tsoi-un-pa" and their accomplices have any other backing? Let the following facts speak for themselves. Let those who know the conditions which obtain in some localities in China judge for themselves.

The man who last year threatened to kill Dr. Machle said more than we have quoted above. He said: "We are Catholics; we are not afraid." This was the man to whom for the sake of peace Dr. Machle paid money for the land a second time, though he had no title to it.

A leading Chinese Catholic in Lien-chow is in the employ of the priest there, and it is a matter of common fame, borne out by testimony, that this man, who is a noted gambler, has been



enrolling his own class of men as belonging to the Catholic church, each paying, as agreed upon, from fifty cents to a hundred dollars for being thus enrolled. He had been doing this notably for a few months before the riot. Those who know the situation in Lien-chow know well enough that these opium smokers, and gamblers, and smugglers, were not registering their names for any religious purpose. They were relying on this connection to make the rulers fear to punish them for their lawlessness, and some of them at least had not relied in vain. One does not need to go far to find the reason why, when after hours of effort the officials had failed to quell the mob, those who composed it dispersed as soon as the man mentioned above, who had registered many of their names, ordered them to do so.

The "boycott" probably had its influence in a general way. On account of this movement, which it is well known is encouraged by the Viceroy, the people almost anywhere in the province would feel less fear of punishment on account of injury done to Americans. Not very long before the outbreak requests had been received by the boycott organization in Canton from Lien-chow to send there boycott agitators and boycott literature. So far as known agitators were not sent, but doubtless the literature was sent. On the walls of a temple close to where the trouble occurred, were found these inscriptions: "China is not friendly to America, does not buy American goods."

The Viceroy is thought to have a responsibility in the matter in not having a larger force in Lien-chow when he must have known the lawlessness that has existed there during the past two years. It is a damaging fact to him that he forbade the sub-prefect, who was there last year, to testify before the Investigating Commission. It is reported that this sub-prefect had to hire guards at a large expense to himself in attempting to keep the city in order, and that the Viceroy refused to reimburse him.

One fact more may be mentioned as having a possible bearing. We have learned recently that a widespread dissatisfaction has existed in the province of Kwong-si on account of the officials having prohibited this year the celebration of the "Ta-tsiu" festival, and also taking some of the temples for government schools. The people blame this not only on the officials but the missionaries and say the former are following the lead of the latter. That there is quite a close connection

between Lien-chow and the neighboring portion of Kwong-si appears from the fact that when the leaders of the massacre heard that a military force was coming from Canton they first proposed to resist them, and sent to their triad friends in Kwong-si to come over the mountains and help them. The request was prudently declined.

Some or all of the above influences combined to bring about that sad catastrophe which took from us those who were of the "excellent of the earth." We would need to go far to find any more devoted, faithful missionaries than were Mrs. Machle and Dr. Chesnut, or more promising young missionaries than Mr. and Mrs. Peale. We mourn our loss, but can pray and assuredly believe that God will "cause the wrath of man to praise him and the remainder of wrath restrain."

CANTON, January 18th, 1905.

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## On the Use of 'Ni' in Prayer.

BY REV. W. H. GILLESPIE, I. P. MISSION, MANCHURIA.

IN these days when we are happily beginning to feel the advantages of giving expression to our unity as ambassadors of a common king by some approximation to uniformity in the language we use it may be well to consider carefully some habits of speech that have been peculiar to the Chinese church or certain sections of it, their origin and explanation, and whether they are of permanent or temporary value or none. I would suggest the opening of the pages of the RECORDER, not indeed to controversy on these questions—at least not in the objectionable sense of that word—but to friendly discussion with a view to ultimate agreement on the sanest possible lines. To take the question of the use of '*ni*' in prayer as an example of what I mean I myself am altogether unaware to what extent it is considered proper in other parts of China to use it. I can only speak for Manchuria with any degree of confidence, and here at least there is a very strong feeling, especially among the older missionaries, against the use of the term, so strong indeed that for any man to raise his voice in its favour would be almost tantamount to subscribing himself a heretic or a blasphemer. In Pei-tai-ho this summer I had the privilege of hearing some

non-Manchurians conduct Chinese services, and to me it was an agreeable surprise to find that some of them at least did not scruple to use the dreaded word in their address to the Supreme Being. The discovery emboldens me to give expression to my growing conviction that in this one point Manchuria is on wrong lines, and, I would fain hope, the greater part of the eighteen provinces on right. But in any case some discussion of the question should do good and help us to know what is to be said on both sides and how many there are to say it.

My own view of the matter is as follows :—

1. The word 'Ni' *per se* is the simplest and most natural pronoun for direct address to a single person and carries with it no idea of respect or disrespect, reverence or irreverence, whether spoken to a superior, an inferior or an equal. This statement is sure to be challenged by many who know infinitely more about the Chinese language and its usages than I can claim to know, but yet I make it confidently, because I have intelligent and educated Chinese opinion to back me.

2. I frankly admit that I have often heard the word used by ignorant coolies and impudent servants to their masters in circumstances that seemed to me altogether to condemn the speaker on one score or the other. How, it may be asked, can I reconcile this admission with my general statement above, or on the other hand, with my contention that the pronoun 'Ni' is becoming and proper to use in prayer. My answer is that the assumed disrespect does not inhere in the word itself, and, strictly speaking, is not expressed by it. It is rather the absence of the conventional terms of respect that properly gives offence, not the use of the pronoun, which in itself is colourless as regards respect or disrespect. But certain additions or substitutes for it are usual in certain circumstances, and failing these we regard a man's mode of addressing us as disrespectful. The difference between this view of the matter and that which reckons 'Ni' as in itself a disrespectful or insulting term might be considered one of merely academic interest were human relations all that had to be taken account of. But when the latter is made the basis for a rejection of 'Ni' from the language of prayer and some such word as Fu (Father) or Chu (Lord) is put in its place it becomes a very practical question and it concerns every missionary to consider it well. Think of what the Lord's Prayer would lose to ourselves of its force and directness were the words 'Thy'

and '*Thine*' cut out. Substitute '*Father's*' or '*the Lord's*' for it in each place where it occurs and see how it strikes us, and then further, imagine, if we can, that we have never known anything more direct, but have been taught from our earliest acquaintance with Christianity that such substitutes are all that can be allowed us in consistency with the reverence that is due to God, and few of us but will feel that the reverence is dearly purchased, even if it be granted that it can be purchased in such a way. Yet this is how the Model Prayer is said in Manchuria and I know not how far beyond its bounds, and we have been taught to consider any departure from this model as the result either of irreverence or at least culpable carelessness. In repeating the Lord's Prayer together in the public congregation it is only quite lately that I have myself made bold to use the word that seems to me to be the one suitable one. In free prayer I have taken greater liberty, though frequently prefixing the word '*Fu*' or '*Chu*' and using the pronoun much more sparingly than in English. But I have done nothing further to change our custom, and would welcome any encouragement from others before embarking on such a crusade.

3. If I am asked to explain how it happens that we have such a strong feeling against the use of '*Ni*' I can only give my theory of the origin of that feeling and let it go for what it is worth. My theory is that the objection to '*Ni*' is of foreign manufacture, adopted by the Chinese Christian on foreign authority. The foreign missionary, finding himself addressed by the ignorant or impudent as '*ni*,' jumped speedily to the conclusion that '*ni*' must be a disrespectful word *in itself*, and accordingly determined that at all costs the Chinese Christian must be taught reverence in addressing God and that reverence was impossible where '*ni*' was used. This may not be the whole account of the matter, for it is quite easy to understand how the Chinese themselves might fall into the same mistake. For when one comes for the first time to determine what language is suitable for prayer one has no closer analogy than that of the words used in addressing superiors among men, and therefore the first thought is, 'Work on the lines of this analogy.' But the analogy is a most imperfect one, and particularly so perhaps in China, where such pains are taken to emphasize superiority in rank by keeping inferiors at arm's length and multiplying the restrictions that may be imposed upon them in their attempts to hold intercourse with those



above them. We know that God's ways in this respect are not as man's ways, for He does not take the distance at which we stand from Him as the true measure of our reverence, but on the contrary encourages us to draw near to Him with boldness, a holy boldness whereby we cry 'Abba, Father'. Nor is this boldness at all allied to arrogance or presumption, though it may, to an outsider, look uncommonly like it. The boldness of the child in presence of his father can quite easily co-exist with the very largest possible idea of that father's greatness. And so in like manner we think no less highly of God when we know that He invites us to speak to Him as Our Father and to speak directly to Him such words as 'Thy Kingdom come.' This nearness of approach and directness of address to God are indeed among the most precious parts of the heritage that is ours in Christ. And therefore we should beware, lest we unwittingly deprive our Chinese brethren of any of their benefits. We should be very jealous of anything that tends to make the worshipper forget that his God is a gracious God, who bows down His ear to hear the prayer of His servant, no matter how lowly that servant may be, or rather all the more graciously where He sees true lowliness of heart and life. It is said, however, that '*Ni*' would not and could not be used by such a worshipper, and it is argued that if it is unsuitable and objectionable on the lips of an inferior to his human master much more must this be so in an address to God. With this I entirely disagree, and of course I must give my reasons. In the first place, I find from Chinese of taste and judgment in the matter of language that the same terms of respect that are used to our fellowmen, such as '*ni-lao*' or '*nin*,' would be altogether out of place in prayer, though one sometimes hears them used by men of less weight. They are far too weak and unworthy to be used as expressions of reverence to the Most High, and indeed the former class of men generally feel that it would be better to have no special terms to express reverence than to adopt these. But suitable terms can, and assuredly will, be found without them as the reverence itself develops. It is no part of my contention that no such terms should be used, but only that they should not be allowed to interfere with the use of '*Ni*', the natural equivalent of our own '*Thou*.'

4. The analogy of other languages might be quoted to satisfy any one who is still dubious about the validity of the above argument. English is not by any means the only

language in which we find the singular personal pronoun of the second person unusual and sometimes offensive when spoken to men and yet at the same time holding its proper and recognized place in prayer. These analogies are not in themselves sufficient argument to satisfy anybody, but they at least make us pause when we are tempted to argue too hastily from the one use of the word to the other. By all means let us have a holy fear and trembling in the presence of our King. But surely the humility that best pleases God is not that which contemplates His grace from a distance, but that which takes Him at His word and comes trustingly and expectantly into His presence with empty hand and full heart, accepting the grace that suits our time of need.

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## Lao Tzŭ Redivivus.

BY REV. W. ARTHUR CORNABY.

*(Concluded from p. 74, February number.)*

Among sentences which have passed into national proverbs we have the following :—

Small faith can be placed in promises lightly made. (LXIII).

Act before necessity arises ; regulate before disorder commences. (LXIV).

This is the way of Heaven : Acting leisurely, but planning effectively. (LXXIII).

The net of Heaven extends everywhere. Its meshes are wide, but nothing ever escapes it. (LXXIII).

Whatever be his subject he seems to view it in the light of the infinite, and what a thought has he given for the thinkers of all the ages in the words : "Birth is an exit, death an entrance" !

Goodness to his mind is conformity to the Tao, and he assumes that the recognition of that enwrapping infinity will pour contempt upon the pride of mortals. He says :—

Humility is the root of honour ; lowliness is the foundation of loftiness. (XXXIX).

To be lowly is to be filled . . . to be diminished is to be able to receive. (XXII).

And he sees the superiority of humility not only where we are accustomed to recognise it as a virtue for the individual,

but also where we have hardly awakened to its appropriateness,—in the nation that is truly great. He sees that a great man belittles himself by shouting forth his own greatness, and then taking a wider view of things he argues that it is so with nations also, saying: "A great country is lowly" (LXI). Truly he was in advance of his own times and of our own times too! Will the nations ever learn this lesson, we wonder?

For the individual, at any rate, he says: "I would return good for good. I would also return good for evil." (XLIX). Christians have barely learnt this lesson yet, and it must have appeared a startling utterance in the days when vengeance for personal injury was considered a duty.

The motive behind the recompense of good for evil is to be compassion; upon this and other qualities of a great mind Lao Tzū says:—

The true self has three treasures, to which it clings as to inseparables—the first is compassion; the second, self-restraint; the third, nowhere venturing to claim precedence.

Compassionate—therefore irresistible!

Self-restrained—therefore enlarged!

Nowhere venturing to claim precedence—therefore efficient!

Now-a-days men cast compassion on one side, yet expect to be irresistible! They discard self-restraint, yet look for enlargement; they forget to retire, yet demand precedence!—this is death.

Rely upon compassion when you would contend, and you will overcome; rely upon compassion when you would protect, and you will succeed. Heaven is ever ready to deliver because of the protection compassion brings. (LXVII).

From this he passes on to deal with war:—

The most skilful warriors are not warlike; the best fighters are not wrathful; the mightiest conquerors never strive; the greatest masters are ever lowly. (LXVIII).

Military commanders have a saying: I dare not act as host, but only as a guest; rather than advance an inch I would retire a foot . . . There is no calamity greater than making light of an enemy; to make light of the enemy is to endanger my retention of the treasures. Hence, once the opposing forces have met, it is the pitiful who conquer. (LXIX).

The idea is that the holder of the Tao should always be more ready to yield than to give battle; he is then warned against his seeming passivity becoming careless indifference (Medhurst), and even in the midst of warfare he is to remember his three personal treasures, mentioned above. And further:—

The magnificence of the army cannot make it an auspicious weapon. It is possible that even inanimate nature detests it. . . . Soldiers are instruments of ill omen. They are not agents for a Master Thinker. Only when it is inevitable will he employ them. What he most prizes is quiet and peace. He will not praise a victory. To do so is to show delight in the slaughter of men. As for those who delight in the slaughter of men the world is too small for the gratification of their desires . . . The slayer of multitudes should bitterly weep and lament. Having fought and won, it is as if he were presiding at a funeral. (XXXI).

Legge remarks that "the concluding sentence will suggest to some readers the words of the Duke of Wellington, after Waterloo, that to gain a battle was the saddest thing next to losing it."

When one uses the Tao in assisting his sovereign, he will not employ arms to coerce the State. Such methods easily react.

Where military camps are established briars and thorns flourish. When great armies are moved through the land calamities are sure to follow. (XXX).

It is well to remember that Lao Tzŭ's condemnation of war had behind it the fact that all the wars he referred to were really civil wars between men of the same nationality, men of separate States indeed, but included in the brotherhood of "the black-haired race." He would apply his remarks to our own times when the various nations are linked together by commerce, by post and telegraph, by easy methods of transit and travel, amid the dawning realisation of the brotherhood of man. Yet that his view was based upon his own times is apparent as he describes the State as he would have it, giving a rustic picture of primitive simplicity :—

A State may be small, and the population sparse, yet the people should be taught not to rely on force; they should be made to comprehend the gravity of death and the futility of emigration. Then, though they had boats and carts, they would have no use of them; though they had armour and weapons, they would not display them. They should be taught to return to the use of the quippo\*; to be content with their food, their clothing, their dwellings, and to be happy in their traditions. Though neighbouring States were within sight, and the people should hear the barking of their dogs and the crowing of their cocks, they would grow old and die without visiting them. (LXXX).

It is this Arcadian ideal which helps us to understand Lao Tzŭ's views on government. A normal village district in China

\* Knotted cords for assisting the memory.



to this day is practically self-controlling, asking for nothing but to be let alone by the authorities. And so he says :—

The empire is won by non-concern . . . The more legislation there is the more thieves and robbers increase. It is for these reasons that a sage has said : ' I do nothing, but the people spontaneously reform. I love tranquillity, and the people spontaneously become upright. I have no concerns, and the people naturally grow wealthy. I am without desire, and of their own free will the people revert to primitive simplicity ' . (LVII).

When the government is not in evidence the people are honest and loyal. When the government is meddlesome the people are in want. (LVIII).

Govern a great state as you would fry a small fish. (LX).

As this last sentence has puzzled every previous translator, Mr. Medhurst has an illuminating note to the effect that : " As a small fish stewing in the pan will be broken up if it be moved about too much, so will the empire be fatally injured if its natural development be interfered with ; " which seems to be Lao Tzū's meaning.

Before leaving the subject of legislation we may note that Lao Tzū has his views on capital punishment. He says :—

Why use death as a deterrent when the people have no fear of death ? Even supposing they shrank from death as from a monster, and by playing on their terror I could slay them,—should I dare ? (LXXIV).

Confucius had a somewhat similar saying :—

Why when governing depend on capital punishment ? Seek righteousness and the people will be righteous. The relation between the rulers and the ruled is like that between the wind and the grass. The grass must bend when the wind blows across it. (Analects, XII, 19).

Lao Tzū has pronounced views on property. He says :—

None can protect the hall that is filled with gold and jade. Opulence, honours, pride, necessarily bequeath calamity. (IX).

Doubtless the lawlessness of his times helped to emphasize this.

There is no sin greater than covetousness ; no calamity greater than discontent ; no fault greater than acquisitiveness. Who therefore knows the contentment of content possesses unchanging content. (XLVI).

He who knows others is shrewd ; he who knows himself is enlightened. He who conquers others has strength ; but he who conquers self is mighty. And it is he who knows when he has enough that is rich. (XXXIII).

He is rather difficult to follow in the following sayings :—

The great Tao faded, and there was benevolence and righteousness. Worldly wisdom and shrewdness appeared, and there was much dissembling. The family relationships no longer harmonious, there was filial piety and paternal love. The state and the clans in anarchy, there was loyalty and faithfulness.

Abandon knowledge, discard wisdom—the people will gain a hundred-fold. Abandon the humanities, discard righteousness—the people will return to filial love. (XVIII-XIX).

Was he speaking in scorn of Confucius' somewhat fussy advocacy of "benevolence, righteousness, filial piety, loyalty, faithfulness, knowledge and wisdom?" Was his attitude that of those who profess to disbelieve in the whole medical profession as being adepts at killing? Or was his attitude that of Emerson (whom Mr. Medhurst does not quote in this connection) when he says :—

Nature will not have us fret and fume. She does not like our benevolence or our learning much better than she likes our frauds and wars. When we come out of the caucus, or the bank, or the Abolition convention, or the Temperance meeting or the Transcendental Club, into the fields and woods, she says to us: 'So hot, my little Sir?'

Mr. Medhurst's note on the passage contains the remark that "Virtues and duties are separative, subtle forms of self-assertion, something lower than that ideal of ideals which identifies itself with the All and in the joy of service annihilates self". And his whole translation is consistent with this view, rendering as he does the word *Teh* (in the title of the work, *Tao Teh King*) by "energy," where it occurs in the text.

The path to the true potency of life, according to Lao Tzū, may be sketched by threading together various passages in his exceedingly unarranged book. It begins at the abandonment of all Pharisaism, the favour of men must be disregarded; then self-consciousness must be purged away, and passivity to the Tao, quiescence and spontaneity must be gained. Lao Tzū says :—

Merit established, a name made, then retirement—this is the way of heaven. (IX).

Equally fear favour and disgrace . . . What is meant by 'Equally fear favour and disgrace?' Favour should be disparaged. Gained or lost it arouses apprehension. (XIII).

Good does leave no tracks. (XXVII).

One conscious of virility, maintaining muliebriety is a world-channel. From a world-channel the unchanging energy never departs. . .

One conscious of brightness, placid in shade, is a world-model. In a world-model the unchanging energy remains undiminished. . .

One conscious of merit, content in disgrace, is a world-valley [into which streams of energy may flow as rivers in the valley]. In a world-valley the unchanging energy is sufficient. . . (XXVIII).

Nature continues long. What is the reason that nature continues long? Because it produces *nothing for itself* it is able to constantly produce.

It is for this reason that the Holy Man puts himself in the background; yet he comes to the front. He is indifferent to himself; yet he is preserved. Is it not because he has no interests of his own that he is able to secure his interests? (VII).

By undivided attention to the soul, rendering it passive, it is possible to become as an infant child. By purifying the mind of phantasms it is possible to become without fault. (X).

Close the doors of the senses, blunt the sharp, unravel the confused, harmonise the dazzling, become one with the all . . . There will then be neither love nor hate, profit nor loss, favour nor disgrace. There is nothing nobler than this in the universe. (LVI).

Practice non-action. Be concerned with non-concern. Taste the flavourless. Account the small as great and the few as many. For hatred return perfection. (LXIII).

Abstraction complete, quiescence maintained unalloyed . . . then all things return again to the root . . . Knowledge of this unchanging rule leads to toleration. Toleration leads to comprehension. Comprehension leads to sovereignty. Sovereignty leads to heaven-likeness, heaven-likeness leads to the Tao. The Tao leads to continuity. Though the body be no more, there will be no danger. (XVI).

In this last passage Lao Tzū joins hands with an ancient Hindoo in one of the Upanishads: "When all the bonds of the heart are broken, then the man becomes immortal. Though the body be no more, there is then no danger." And with Plato, who says:—

He who has been earnest in the love of knowledge and of true wisdom, and has exercised his intellect more than any other part of him, must have thoughts immortal and divine if he attain truth, and in so far as human nature is capable of sharing in immortality, he must be altogether immortal. (*Ti-maeus*. Jowett, Vol. iii, p. 513).

And so Lao Tzū says in another place:—

Who never departs from his base endures long; he dies, but does not perish; he lives eternally. (XXXIII).

One startling utterance of Lao Tzū must be mentioned before we may sum up his system. He says:—

Yes and yea,—are they not almost alike? Good and evil,—are they not akin? (XX).

He may mean that the so-called virtue of the world is as wide of the mark as its evil, and that there is not goodness but that of an unconscious sort. But it is possible that this and all his utterances may fall into place when we consider what was at the basis of his system. His model was nature as seen around him on the hills. A decade or so back the writer pointed out, in articles for home magazines, that the system of Lao Tzū might be understood by reference to the familiar lines of Bishop Heber:—

... every prospect pleases,  
And only man is vile.

Lao Tzū saw that trees and flowers grew strong and beautiful not by effort, but by being passive to the great nature-force, and argued that if men only "waited upon" that force with sufficient self-surrender and quietude, they too would grow strong and beautiful in character and conduct. Mr. Medhurst agrees with this, saying:—

Lao Tzū holds that nature provides a perfect example in her inactive activity. The vegetable kingdom is Lao Tzū's ideal. It plants without seeking fruit; it never mars by its effort to accomplish; everything is left to develop according to its own nature. (Foreword, p. xii).

Mr. Medhurst calls his work "A Short Study in Comparative Religion." Let us compare the system of Lao Tzū with that of others, and then notice its basal assumption.

In ancient Chaldean, Egyptian, Aryan, and (somewhat in) Chinese literature we have foregleams of the doctrine of a Heavenly Father, as might be shown at length. We have also in the Chaldean penitential psalms, and less markedly in some Egyptian, Aryan and Chinese writings of antiquity, a sense of the sin against the Divine. In Lao Tzū we have foregleams of the doctrine of the Holy Spirit, on whom to wait is to be "endued with power from on high," but not of sin against a deity conceived as personal. With Lao Tzū the supreme source of energy is impersonal and nameless; its energies are to be obtained by passivity rather than prayer; the task needs no reconstruction of heart (reconstruction or destruction was the alternative that Jesus put before Nicodemus), but just the suppression of self-consciousness and the suspension of passion and effort,—man having an inner self so essentially related to the Tao that no radical overturning of a usurper need be contemplated. Neither



the world, the flesh, nor the devil need be reckoned with as an enemy to be subdued. Quiescence will mean self-righting under the potency-in-inaction of the infinite Tao.

*The philosophy of Lao Tzŭ is the philosophy of the vegetable world applied to human life.* The Tao is described as "Producing, nourishing, developing, without self-consciousness. Acting without seeking the fruit. Progressing without thinking of growth. This is the abyss of energy" (XXXIX). And the assumption of Lao Tzŭ is that the true nature of man is similar to that of the cabbage or the wild rose (which are presumed to perfect themselves without cultivation). Man need not

Move upward, working out the beast,  
And let the ape and tiger die.

He is essentially of the vegetable order of things, and by recognising his oneness with the vegetable, all will be well. And this doctrine is said to be adequate for all ages. "Lay hold of this ancient doctrine; apply it in controlling the things of the present day," he says (XIV). Let us take him at his word and do so. "The Holy Man promotes the natural development of things without venturing to interfere" (LXIV). Let this principle be applied by mothers to their little ones; they must not reprove or correct; let it be applied to boys and girls in their teens; schools and colleges will be seen to violate the principle of non-interference. Let it be applied to the criminal classes, whose crime seems so natural to them. Let it be applied to disease, remembering that microbes are as much included in the All as are the human bodies wherein they find "natural development." Then, if it succeeds, as Lao Tzŭ promises it will, there arises before the mind a beautiful dream of self-corrected infants growing up into self-educated youths and maidens, of self-rectified criminals becoming too perfect to claim any virtue, and of multitudes healed of self-healing diseases, bowing down before the ancient likeness of Lao Tzŭ and owning him—in the words of the seventh emperor of the T'ang dynasty—"Lord of the myriad religions."\*

But in case that dream should not come true in our days, we may perhaps be content to regard Lao Tzŭ as a noble setter-forth of some less-obvious truths rather than a fully-inspired "witness to The Truth."

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\* Hsuan Tsung, 713-755 A.D.

## Bishop Westcott on Missions.

## V.

BY REV. ARNOLD FOSTER, L.M.S., WUCHANG.

"The Word was early perceived by that part of the Church which most fully comprehended the completeness of revelation and redemption. There was danger on that side, the danger of the Truth becoming no more than a philosophy, and faith in the Son which was needed to sustain the faith in the Word was in the end substituted for it. But the old faith in the Word must be revived if the Creed is to stand, if Christianity is to be a knowledge. It was the definiteness and personality given to the Word by its identification with the Son that differentiated it from previous doctrines of a word or words: and now fifteen centuries have so firmly fixed the idea of Sonship that there can be no risk that the Church itself should ever merge Him in the Word." Dr. HORT, *Hulsean Lectures*, p. 214.

IN my previous paper I gave at length an exposition by Bishop Westcott of our Lord's title 'the Christ.' In presenting the Gospel of the Kingdom of God to the heathen the need for showing it in its connexion with the Divinely ordered history and Messianic hopes of Israel can never cease. 'The power of Judaism lay in the fact that it was not simple deism, but the gradual preparation for the Incarnation.'\* 'As often as we repeat the words *I believe in Jesus Christ*, we bear witness to the work of Judaism; we acknowledge how through long ages God was preparing a people as ministers of His will, by the vicissitudes of bondage and victory, of dominion and exile, by isolation and dispersion, by the hard restraints of the Law and by the spiritual enthusiasm of the Prophets; how the hope, which was the foundation of the race, that in them *all the nations of the earth should be blessed*, gained definiteness and power from the changeful fortunes of nearly two thousand years.'† 'Judaism proclaimed most impressively three fundamental facts with which it dealt provisionally; and a sympathetic intelligence of that to which it witnessed and of that which it offered leads to the true understanding of Christianity as the divine accomplishment of the education of the world. (a) Judaism affirmed that the destiny of humanity is the attainment of likeness to God, an end to be reached under the actual conditions of life only through restrictions and painful effort. The holiness of God, to which man has to be conformed, is on the one side love and on the other side righteousness. (b) Judaism again affirmed that man, as he

\* St. John iv. 22. Note.

† *The Historic Faith*. Macmillans, pp. 47, 48.

is, cannot at his own pleasure or in his own right draw near to God. The ceremonial law in all its parts deepened the consciousness of sin. (c) And yet again, Judaism affirmed that it was the good pleasure of God to enter into Covenant with man, of which external institutions were the abiding sign and seal, a testimony at once and a promise. The writer of the Epistle [to the Hebrews] shows from the position of the believing Jew how the revelation of the Son of God deals with these facts finally . . . . Under this aspect the significant emphasis which the writer lays upon the præ-Judaic form of Revelation becomes fully intelligible. The Gospel, as he presents it, is the fulfilment of the purposes of creation and not only of the Mosaic system. Melchizedek is a more prominent figure in his treatment of the Old Testament than Abraham. [The office of Christ goes beyond Israel. He fulfils as Priest-king the ethnic type of Melchizedek in whom the highest authorities in civil and religious life is seen united, p. 490.] Thus the work of Judaism is made to appear as a stage in the advance towards a wider work which could not be achieved without a preparatory discipline. So regarded the provisions of the Law can be seen in their full meaning, and by the help of their typical teaching a suffering Messiah can be acknowledged in His Majesty by the true Jew. . . . . That which was an answer to the difficulties of the Hebrew Christian has been made the endowment of the whole Church. For in this Epistle we have what is found in no other book of the New Testament, that which may be called a philosophy of religion, of worship, of priesthood centred in the Person of Christ. The form of the doctrine is determined by the Old Testament foundations, but the doctrine itself is essentially new. In the light of the Gospel the whole teaching of the Old Testament is seen to be a prophecy, unquestionable in the breadth and fulness of its scope.\*

How important a bearing on missionary work the foregoing passages have, will be at once perceived by all who have heard, as I have, even Missionaries classing Judaism with Buddhism, Taoism and other ethnic religions, and Moses with Confucius; or questioning, as I have seen it questioned even in the official organ of a great Missionary Society, whether "the gain or the loss would be greater if native converts were fed entirely in their early years on the New Testament," i.e., to the exclusion of the Old Testament. 'The tendency' of which Dr. Hort

\* Ep. to Hebrews. Macmillans, pp. lv-lvii; 490.

speaks 'to falsify Christianity by detaching it from the history of the Divine office of the earlier Israel' is constantly manifesting itself, and its influence will always be specially felt wherever the idea of a redeemed *Church* the firstfruits of a redeemed *Race*, and the idea of a conquering *Kingdom*, 'an elect race, a holy nation, a people for God's own possession,' which are the central ideas of redemption that we meet with in the New Testament, have given way to the idea of 'a plan of salvation' designed merely to enable individuals as units to attain to personal safety and personal sanctification. Very suggestive in this connexion are some of Dr. Westcott's notes in his Commentary on such passages as St. John x. 16; xi. 51, 52; xii. 32. '*Other sheep*. In the case of the Gentiles there was no outward unity. They did not form a "fold" as the Jews, whose work was realized through an outward organization. They were "scattered abroad" (xi. 52).' 'The change in the original from "fold" to "flock" is most striking, and reveals a new thought as to the future relations of Jew and Gentile. Elsewhere stress is laid upon their corporate union (Rom. xi. 17 ff.) and upon the admission of the Gentiles to the Holy City (Is. ii. 3); but here the bond of fellowship is shown to lie in the common [collective] relation to One Lord.'

From Dr. Westcott's teaching in regard to our Lord as 'the Christ' we pass to his teaching on His title as 'the Word' or 'the Logos.' By this term, he says, St. John leads us 'to regard all creation as springing directly from the Divine will and all life as centering in the Divine presence; he encourages us to embrace the great truth that in all ages and in all lands God holds converse with His children, and that through all darkness and all desolation a light shineth which lighteneth every man.' This theme is one to which Dr. Westcott constantly refers in his writings, and that in many aspects of it.\* The passages I have selected to quote are chosen chiefly with a view to illustrating both the two points just referred to, viz., (1) the relation of 'the Word' to all created existence, (2) the assertion that He is 'the Light that lighteneth every man.' The term itself, Dr. Westcott points out, has probably a reference to Gen. i. 3 ff. "God said." But 'in considering St. John's teaching on the Logos, it is obvious . . . that it is properly a

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\* See e.g. Commentary on St. John (Murray), pp. xv.-xviii., pp. 1-16. Notes. 'The Incarnation and Common Life' Preface. 'Christus Consummator,' pp. 99-160. Peterborough Sermons, p. 182, l. 184.



question of doctrine not of nomenclature.' 'The same terms or phrases may be used by schools which have no affinity, and in senses that are essentially distinct.' 'It may be assumed that St. John, when he speaks of 'the Word,' 'the Only-begotten', and of His relations to God and to the world, and to man, employs a vocabulary which refers to modes of thought which were already current when he wrote. . . . When he declares with abrupt emphasis that 'the Word was in the beginning' and that 'the Word became flesh,' it is evident that he is speaking of 'a Word' already known in some degree by the title, though he lays down new truths as to His being. . . . Those whom he addressed knew of Whom he was speaking, and were able to understand that which it was his office to make known about Him.' But 'it is admitted on all hands that his central affirmation 'The Word became flesh,' which underlies all he wrote, is absolutely new and unique. A Greek, an Alexandrine, a Jewish doctor, would have equally refused to admit such a statement as a legitimate deduction from his principles, or as reconcilable with them. The message completes and crowns 'the hope of Israel,' but not as 'the Jews' expected. It gives stability to the aspirations of humanity after fellowship with God, but not as philosophers had supposed, by 'unclothing' the soul. St. John had been enabled to see what Jesus of Nazareth was, 'the Christ' and 'the Son of God'; it remained for him to bring home his convictions to others (xx. 31) . . . [He did so] by using with necessary modifications the current language of the highest religious speculation to interpret a fact, to reveal a Person, to illuminate the fulness of actual life. Accordingly he transferred to the region of history the phrases in which men before him had spoken of 'the Logos'—'the Word,' 'the Reason'—in the region of metaphysics. St. Paul had brought home to believers the divine majesty of the glorified Christ: St. John laid open the unchanged majesty of 'Jesus come in the flesh.'\*

The bearings of the doctrine are essentially practical. 'If the confession of God as the Creator of heaven and earth brings all things very near to us, much more does the confession of our belief in Jesus Christ, the only Son of God [the Word] 'through whom are all things and we through Him.' By this confession we learn to see how that connexion of the Son with Man, which was completed by the Incarnation,

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\*Commentary on St. John, p. xv.

was prepared by manifold revelations of His power and love from 'the beginning'; how He was ever coming into the world which He had made, as its true light; how He was ever present in the world as its true life. By this confession we learn to see how He Who has redeemed us by taking our nature to Himself is the Author of every noble thought which has been uttered by unconscious prophets, of every fruitful deed of sacrifice which has been wrought by statesmen and heroes, of every triumph of insight and expression by which students and artists have interpreted the harmonies and depths of nature. So we claim for Christ with patient confidence, in spite of every misrepresentation and misunderstanding, 'whatsoever is true, and noble, and just, and pure, and lovely, and gracious,' whatsoever witnesses to man's proper being and rightly demands his praise; we claim for Him 'through whom are all things,' all things which are, all things which abide in the presence of God. In virtue of this our faith we affirm the reality of a dominion of Christ which is often unacknowledged and often denied; we welcome as fellow-subjects and fellow-labourers those who repudiate our greeting.\*

'Apart from Me,' Christ says, 'ye can do nothing.' We dare not limit the force of the words; they are of universal application. However startling they may be, our own experience can tell us that they are true. It is only by the Presence of Christ, of Christ the Word of God, that anything really is . . . . Whatever is, apart from Christ, is nothing; whatever *is*, is in Him. Every act of sacrifice, wherever and however wrought, is an inspiration of the Word. He is obeyed, and may we thank God for the conviction, even where He is not known, and served where He has not openly revealed Himself. There have been in every age those who shall meet the welcome of the Son of Man when He appears in His glory with the cry of wonder, 'Lord, when saw we thee . . . ?' and hear the voice of fullest benediction, 'Inasmuch as ye did it unto one of the least of my brethren, ye did it unto Me.' †

It was this conviction that 'the Word,' even Christ, has been acting on men's hearts and consciences and producing in their lives effects worthy of His name, even in many cases where His name and personality were not known, that drew from Augustine 'the bold saying,' as it has been called, that

\* The Historic Faith. Macmillans, pp. 50, 51.

† Peterborough Sermons. Macmillans, pp. 56, 57.

what we now call the Christian religion existed from the dawn of the human race, though it only began to be named Christian when Christ came in the flesh.\* "The Word acts by His presence as well as by His special advent." It was this thought that made Bishop Westcott delight to recall instances of actions performed by men altogether outside the Christian covenant that no Christian who has once heard of them can ever forget. 'Oh, my friends,' he exclaims in a sermon on Col. i. 19, 20, 'what an inexhaustible motive for labour lies in the revelation of one humanity, one in Creation, one in Redemption, one potentially in Christ. We cannot, if we would, gain our happiness alone: we cannot be saved alone. There is a wonderful Indian legend which tells how a Buddhist saint had reached by successive lives of sacrifice the stage next to Nirvâna. At that point he could by one effort of will obtain for himself eternal and untroubled calm. But when the decision had to be made he set aside the tempting prize, and chose rather to live again in the world while conflict could bear fruit. 'Not,' he said, 'till the last soul on every earth and in every hell has found peace can I enter on my rest.' Do we not feel the Christian truth which is enshrined in this splendid story? Not for ourselves only, as some peculiar and private blessing, is the Gospel given, the Gospel of Creation, the Gospel of the Word Incarnate. It is for the world; and it is laid upon us, upon each one of us, to realize what Christ has wrought for men, to claim for Him the fruits of His victory.'† Earlier in the same sermon, which is entitled *The Incarnation and the Fall*, and which should be read in its entirety to give a proper idea of the power of various passages in it, Dr. Westcott says: 'Taught in this great school [the school of human fellowship] we are coming to understand why the human instinct has always rejoiced in the stories of uncalculating self-devotion which brighten the annals of every people: why our hearts respond to the words of a Chinese king, contemporary with Jacob, who said to his people, 'When guilt is found anywhere in you who occupy the myriad regions, let it rest on me the One man,' and faithful to his prayer said again, when a human victim was demanded to avert a drought 'If a man must be the victim, I will be he.' Similarly in his book, 'The Christian Life Manifold and One,' Dr. Westcott points

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\* Quoted by Bishop Lightfoot from *Aug. Retract*, i. 13.

† *Christus Consummator*, pp. 126, 127.

out how our Lord in His teaching twice deliberately gives an object lesson to His hearers, drawn not from the lives of devout Jews who had been brought up in the fellowship of the old covenant, but from their despised neighbours the Samaritans, who were strangers and aliens. 'A student of the Law who had rightly penetrated to its meaning and sought by deeds to inherit eternal life, required to be placed face to face with an ideal, *This do and thou shalt live.*' The example which Christ placed before him was given in the parable by which He has immortalized a Samaritan as showing a compassion worthy of Himself. 'We require to be pointed to deeds of heroism and devotion in those from whom we are most widely separated in order that we may feel the bond of the common nature which underlies every difference of class and creed.' In a second sermon in the same book, on St. Luke xvii. 15, he says '[We have seen] in the action of a Samaritan a luminous commentary on the Law of which he was held to be the enemy . . . . In the person of an alien, the Lord then set before us the type of our duty to man. He sets before us again in the person of an alien the type of our duty to God. The coincidence is not to be overlooked. It is as if He would teach us among other things this great lesson, that instinct ratifies the Gospel and forces us to recognize in the deeds of strangers to our covenant the principles which ought to be the necessary spring of all we do or think.' 'A common misery, we read, had brought together men who otherwise had no dealings with one another. As *lepers* the Jew and the Samaritan were equal. In distant isolation they confessed their common uncleanness afar off. They lifted up one voice of prayer. They received one testing command. All alike proved faithful under this trial, and all alike were cleansed. Then appeared the difference which lay deep in their inmost souls, deeper even than the springs of faith. *One—one only of the ten—when he saw that he was healed, turned back and with a loud voice glorified God and fell down at Jesus' feet giving Him thanks, and he was a Samaritan.* . . . What, we may ask, did he gain more than his fellows? . . . They found the blessing, but he found the spring of blessing. They experienced the action of life, but he reached to soul of life. . . . He could not make the prescribed offering in the Temple of God till he had rendered grateful worship to Him, in whom he had found the Presence of God.' Are not the thoughts suggested in these



two sermons thoughts that we need as Missionaries to ponder? Would not Missionary literature be often more helpful and more uplifting in its influence on the Chinese for whom it is written, and especially for Chinese Christian readers, if there were more in it of cordial recognition of the faith of Chinese heroes by which they have wrought deeds, not of brute daring but of noble human bravery in the cause of what conscience—the light of ‘the Word’ whom *we* know, though they do not, as the Incarnate Lord—told them was right and true? On Heb. xi. 31 Bishop Westcott has the following note: ‘The record of the separation of the people of God from Egypt is closed by the incorporation of a stranger. . . . The addition of the title ‘the harlot’ places in a fuller light the triumph of Faith. The list of champions of Faith whose victories are specially noticed is closed by a woman and a gentile and an outcast. In this there is a significant foreshadowing of its essential universality.’

It remains to quote a few passages illustrative of Dr. Westcott’s teaching in regard to ‘the Word’ in His relation to all creation. That aspect of our Christian faith should be full of inspiration to those of us who in these days of a desire for education amongst the Chinese, are called on to teach Natural Science or any other kind of knowledge to Chinese students. “*In your virtue supply knowledge. . . .* For the Christian knowledge is sacred. As we know anything better in any real sense of the word we know Christ better.” These words, which I quoted in full in their context, in the first of the present series of papers, are but an amplification of the words of the Apostle when speaking of Christ he says: ‘In Him were all things created in the heavens above and upon the earth, things visible and things invisible . . . all things have been created through Him and in Him all things hold together,’ and again ‘In Whom [Christ] are all the treasures of wisdom and knowledge hidden.’ I know of hardly any poorer conception of a great office than that of a Christian teacher whose sole idea of ‘religious education’ is merely the supplementing with a certain amount of Bible teaching a general course of instruction in which the thought of the Divine Word as at the centre of everything has no place. I hope in a later paper of this series to give some of Bishop Westcott’s utterances on education, its aim and method, but here I would only draw attention to the way in which he was accustomed to think and speak of all subjects with which

ordinary instruction has to do. For him nature and all its wonders, human life with all its mysteries and all its interests, history, language, art and everything else, was a revelation of life, a manifestation of the purposes of God, to be studied with reverence and in the expectation of seeing in it that which in due time would illuminate and strengthen faith. 'The world is not a great museum of specimens to be arranged with exhaustive knowledge, but a revelation of life, where knowledge is the herald of reverence and the minister of love.'\* He had no sympathy with those who would 'attempt to investigate one domain of knowledge by the method which belongs to another,' with those, e. g., on the one hand who assume that nothing can be known of God and of things unseen and eternal which cannot be proved by the methods of physical science, or with those on the other hand, who oppose with foregone conclusions of their own concerning God's method of working in creation or elsewhere, the well ascertained results of scientific research or of literary criticism. 'There is a general tendency to extend the sway of one science into the domain of that which borders upon it. To take only the most general examples, materialism is an invasion of theology by physics; pietism is an invasion of physics by theology. And even if there is no actual trespass, it is as perilous to study a lower subject without regard to the higher, as to study a higher subject without regard to the lower.'† 'We may be amazed and grieved at the haste and onesidedness and intolerance of many popular teachers of physics: we may sympathize with the alarm of those who confound the facts of science with the opinions of the student. But if we are touched by the spirit of this place [Cambridge], we shall be lifted up to a region above all personal conflicts or interests. All Truth is ours; and we are Christ's. For him who believes in the Incarnation it is not too much to say, that wherever something more is made known of the processes whereby GOD works in Nature, something more of the dependence of man on man, something more of the unity of our whole being, there, whether in contention or in sincerity, in ignorance or in knowledge, Christ is preached; and such a one rejoices as he looks onward beyond the storm and tumult—rejoices in the wider vision which he gains of the infinite perfection of the Divine plan—rejoices in the closer sense which he realizes of his fellowship with the

\* *Christus Consummator*, p. 141.

† *The Religious Office of the Universities*, p. 67.

Saviour in Whom he lives.' \* The foregoing quotations should be read in their context and in connexion with much else that will be found in Dr. Westcott's writings if we would fully realize the calm, penetrating faith with which he habitually looked forth on the whole revelation of 'the Word,' whether as uttering the thought of God in Scripture or as gradually discovering itself in Nature, in history and in every other region of the universe of which we have any cognizance. Nowhere perhaps do we get a better glimpse of his general attitude toward such questions than in some of his sermons on the 'Vision of the Prophet', for to him the prophet was not the man who can write history beforehand, but the man whose eyes have been opened to see things as they are in the light of God, and whose heart has been touched to tell forth to others the things that have been revealed to his own inmost spirit. The foresight of the prophet is begotten of his insight. Three chapters on 'The Call of the Prophet' will be found in '*Peterborough Sermons*': the first on 'Isaiah,' the second on 'Jeremiah,' the third on 'Ezekiel.' In the latter the writer says: 'However we may interpret or shrink from interpreting the details of that which [Ezekiel] saw, we feel that the whole complicated imagery suggests to us a conception of the living unity of all created being, instinct with a divine spirit; and obedient to a divine impulse in every part; and high above all, our eyes rest upon *the appearance of a man*. In accordance with this pictured thought the teaching of Ezekiel is predominantly social.' 'If we need to deepen our sense of holiness by the vision of God's Majesty; if we need to deepen our sense of trust by the vision of His Providence; we need also to quicken our courage by the vision of His Presence, of the all-quickenings might whereby He binds all things together and yet preserves to each its true freedom. Yes, we need courage to look with unflinching, open-eyed resolution upon the riddles of life; to hold firmly truths which to our feeble powers appear conflicting; to stand patiently even in the darkness, if God shows no way; to welcome the pressure of His hand though it carries us whither we would not.' 'Even now the Spirit is speaking to us . . . speaking in the language of men, of the men of our own generation. But He speaks, as He spoke of old time, in unexpected ways—through history, through criticism, through science, through life. He tries the faith which He enlarges.

\* The Religious Office of the Universities, pp. 14, 15.

He may require us to go *in bitterness of soul* for the loss of some fancied good. But our joy must still be to feel the hand of the Lord strong upon us.'

Thus, to take one illustration only, we may be unspeakably thankful, though many have found it a hard lesson, to these strange, unwilling, or at least unconscious prophets, who have taught us, more plainly than ever before, our dependence one on another and upon our environment in nature. St. Paul and St. John taught the same truths, but men could not read their teaching without the commentary of outward experience. 'The creation itself also,' St. Paul has written for our learning, 'shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.' We can feel at length something of what this assurance means. Such a promise makes it possible for us to look into the depths of the starry sky, to look into the form of teeming life disclosed beneath some chance stone, not only without wondering fear, but with thankful joy. Here also God is working. Wheels within wheels, wings touching wings, full of eyes and flashing with fire; such is, in Ezekiel's view, the image of the universe, and a voice comes even unto us, '*Blessed be the glory of the Lord from His place.*'

NOTE.—I cannot forbear quoting here two noble passages from Bp. Lightfoot on the Ep. to Colossians, pp. 116-118, bearing on the foregoing paper: "How much more hearty would be the sympathy of theologians with the revelations of science and the developments of history, if they habitually connected them with the operation of the same Divine Word who is the centre of all their religious aspirations, it is needless to say. Through the recognition of this idea with all the consequences which flow from it, as a living influence, more than in any other way, may we hope to strike the chords of that 'vaster music,' which results only from the harmony of knowledge and faith, of reverence and research."

"The language of the New Testament is beset with difficulties so long as we conceive of our Lord only in connexion with the Gospel revelation; but, when with the Apostles we realize in Him the same Divine Word who is and ever has been the light of the whole world, who before Christianity wrought first in mankind at large through the avenues of the conscience, and afterwards more particularly in the Jews through a special though still imperfect revelation, then all these difficulties fall away. Then we understand the significance, and we recognize the truth of such passages as these: 'No man cometh unto the Father, but by Me;' 'There is no salvation in any other;' 'He that disbelieveth the Son shall not see life, but the wrath of God abideth upon Him.' The exclusive claims advanced in Christ's name have their full and perfect justification in the doctrine of the Eternal Word."

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Statistics of Missions and Churches whose Head-quarters are at  
Hangchow for the year 乙巳, ending January 24, 1906.

MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES.			Actual Com- municants.		Adults bap- tized during the year.		Accepted ap- plicants for baptism.		Contributed by Chinese.	
			M.	F.	M.	F.	M.	F.	Church Fund.	Alms (A) Miss., etc.
CHURCH MISSION- ARY SOCIETY.  C.M.S.	1864	Hangchow	100	78	10	9	12	9	\$264.30	\$343.35
	1876	River Hsiens (B)	30	48	7	9	21	6	56.00	20.90
		Chu-ki, W.	194	73	24	14	70	20	210.00	64.00
		" E.	86	33	30	13	65	35	100.00	64.00
		P'u-kyang (C)	10	4	...	...	6	1	16.00	...
		C.C.M.S. Dis- trict, 2 Hsiens (D)	10	7	5	...	7	...	26.00	8.00
I. Totals			673		121		252		\$1,172.55	
AMERI- CAN PRESBY- TERIAN MISSION, NORTH. A.P.M.N.	1865	Hangchow	98	67	14	8	10	7	\$219.00	\$100.00
		Sin-z	85	32	18	4	15	7	129.00	114.20
		Tong-yang	43	33	3	5	4	...	20.00	58.00
		Hai-men	8	6	2	...	2	1	...	14.50
		P'u-kyang	6	3	1	...	...	...	...	...
		I-wu, Dzang-loh	12	4	8	...	4	...	...	2.50
II. Totals			397		63		50		\$657.20	
CHINA INLAND MISSION. (E.)  C.I.M.	1866	Hangchow	27	33	1	...	4	5	\$72.42	\$28.95
		Fu-yang, Sin-dzen	43	8	11	...	21	10	18.00	354.00
		Yu'-ang, Lin-an	35	17	3	...	20	4	26.80	118.71
		Dong-lü	9	3	...	...	7	3	acts. not rec'd.	...
		Chu-ki, P'u-kyang	31	10	...	...	65	7	7.00	...
		Siao-san	12	15	4	2	7	11	acts. not rec'd.	...
		An-ts'ang	23	8	3	...	34	16	29.00	23.91
		An-kyih	8	5	1	...	5	3	11.00	2.00
III. Totals			287		25		222		\$691.79	
AMERI- CAN PRESBY- TERIAN MISSION, SOUTH. A.P.M.S.	1868	Hang- chow	21	54	2	16	3	9	\$95.93	\$24.93
		T'ien-swe Gyao	125	21	2	...	6	1	75.13	107.00
		T'ai-bin Gyao	7	8	...	...	10	...	20.50	...
		Tso-kyä Gyao	156	68	25	10	56	...	212.43	...
		Teh-ts'in	17	1	9	...	6	...	15.00	...
		Lin-an								...
IV. Totals			378		64		91		\$550.92	
AMERI- CAN BAPTIST UNION. A.B.M.	Hangchow		46	23	14	6	10	3	\$39.90	\$78.70
	V. Totals		69		20		13		\$118.60	
Totals presented Jan. 25, 1906			1,804		293		628		\$3,191.06	
Feb. 4, 1905			1,676		243		614		3,056.00	
" 16, 1904			1,479		229		377		3,048.58	
" 10, 1899			990		115		322		1,493.30	
" 6, 1894			685		79		117		707.14	
Jan. 31, 1889			430		32		75		496.13	
" 28, 1884			350		36		41		320.00	

NOTES TO TABLE OF STATISTICS.—A. *Alms, etc.* These include, in the case of the C. M. S., con-  
tributions to C. C. M. S., English School at Shao-hsing, Alms, Church Repairs, and Gleaners' Union.  
B. Siao-san and those portions of Fu-yang and Dong-lü which lie on the right bank of the River. C.  
No returns having been received of C. M. S. work in P'u-kyang, last year's returns are repeated.  
D. Sin-dzen and that part of Fu-yang which lies on the left bank of the River. E. The work of this  
Mission is scattered over eleven or twelve *hsiens*.

## Notes on the Statistics.

MY DEAR SIR : (1). The general results of the past year in our Hangchow Missions are as follows :—

I. For the C. M. S. are returned *Communicants* 673, or nineteen fewer than last year ; *Adults baptized* 121, or thirty-seven more than last year ; *Catechumens*, or *accepted applicants for baptism*, 252, or fifty-one more than last year ; and *Total Contributions* to the support of the Church, Missions, English School, Alms, etc., \$1,172.55, or \$4.10 less than last year.

II. For the A. P. M., N.—*Communicants* 397, or twenty-seven more than last year ; *Adults baptized* 63, or six more than last year ; *Catechumens* 50, or thirty less than last year ; and *Total Contributions* \$657.20, or \$1.40 less than last year.

III. For the C. I. M.—*Communicants* 287, or twenty-seven more than last year (when, however, its returns, as now, were said to be incomplete) ; *Adults baptized* 25, or five fewer than last year ; *Catechumens* 222, or thirty-six less than last year ; and *Contributions* \$691.79, or \$62.78 less than last year.

IV. For the A. P. M., S.—*Communicants* were 378, or twenty-four more than last year ; *Adults baptized* 64, or eight fewer than last year ; *Catechumens* 91, or sixteen more than last year ; and *Contributions* \$550.92, or \$84.74 more than last year.

V. This year, for the first time, the Baptist Union Mission at Zwen-iu Gyao has kindly sent us statistics as follows : *Communicants* 69, of whom a third are females ; *Baptized during the year* 20, of whom six are females ; *Catechumens* 13, of whom three are females ; and *Contributions* \$118.60.

(2). The general estimate of things in the aggregate is not perhaps discouraging, but certain of its features are disquieting. Both the Presbyterian Missions report an increase in the number of Communicants, the Northern Church a considerable one ; whilst the latter shews a notable increase in its pecuniary collections.

The returns from the able native head of the C. I. M., both this year and last, were obviously imperfect, and for this reason, as well as in view of the serious difficulty of superintending missionary and pastoral work in not less than eleven counties (hsien), without numerous assistants, it is hard to say whether the report is promising or not. In common with my own Church, the C. I. M. seems usually (shall I say) *burdened* with a redundancy of *Catechumens*, or what profess to be such. Last year we reported 201 such persons, of whom 121 were baptized, whilst the C. I. M. reported 255, of whom twenty-five, not

one in ten, have proceeded to baptism. Yet, undeterred, *we* report 252, and the C. I. M. 222, this year.

It is to be feared that the attraction, for many, if not most, of these applicants, is the prestige of our church rather than the grace of our Lord.

(3). Another chronic cause for anxiety is *the paucity of female Christians*. The total number of communicants in five missions is returned as 1,804, or deducting the Baptist Union, now for the first time reported, 1,735, being fifty-nine more than last year's total. Taking, however, the grand total, 1,804, it appears that 1,142 of these communicants are men, only 662 females; that is to say, for each female communicant there are in our Christian communities nearly two males; and a further inference is that not much more than half of our male communicants are husbands of Christian women. Certain districts, however, are even less satisfactory than the average. The two Chuki pastoral districts return between them 280 male communicants to only 106 females, or not far from three to one! And Teh-ts'in Hsien reports 156 male to 68 female communicants, which is but little better.

It is quite true that women and girls are hampered by difficulties from which their husbands and sons are free, such as the care of their children and the sometimes prohibitory distance of the place of worship, especially in the country; but the figures returned from Tong-yang and from the River Hsiens, both of which show a fair proportion, and the latter a majority, of women, suggest that the chief reason for the fewness of women converts is rather the apathy of their husbands and sons. In the River Hsiens no doubt much is due to the work of Lady Missionaries, but that is not the case, it is believed, in Tong-yang.

(4). Some features of the C. M. S. report suggest one or two remarks bearing on the interests of all. Except under the heads of newly baptized persons and catechumens, *our* totals show a falling off as compared with last year; fewer communicants by nineteen, and some \$4 smaller contributions. Migration may account for this in part; but the most serious falling off is, beyond doubt, to be attributed to *the weakness of our pastoral and teaching force*. The two Chuki pastorates return this year thirty-one communicants fewer than last year. Between them they comprise more than twenty chapelries, or groups of Christians, to whom two Pastors, with scarcely any assistance, are expected to carry the Word and the Sacraments. One of them indeed was, during the whole of last year, without a fully

qualified Pastor ; and the Sacraments could only be administered from time to time by presbyters from Hangchow and Shao-hsing. But even if two efficient pastors had been resident all the year through, it is obviously more than even a very strong shepherd can do to feed, teach, and admonish such widely scattered flocks. We who are ultimately responsible to our Lord, ought to furnish auxiliaries as the Presbyterian Mission at Swatow does, to aid and cheer the Pastors in their unequal task.

It is not wonderful that under these circumstances gifts of money have been less easy to collect, and that the contributions from those two districts have fallen more than \$160 short of their last year's total. The gifts in Hangchow city, on the other hand, have produced nearly \$250 more than last year. The city parish is single and compact and the parishioners more in touch with their Pastor. None have a stronger claim on our practical sympathy than our Chinese brother clergy, especially those who are set to feed the flocks in the country. In my old age I appeal earnestly to my younger brethren for a liberal outgoing of such sympathy. Our Chinese fellow-presbyters are not all alike. There are "diversities of gifts," and not all are equally faithful to their Chief Shepherd and Lord. But I do not hesitate to say that we have amongst them some who in no sense "need to be ashamed," mighty in the Scriptures and able to "strike a straight furrow" in the Lord's tillage with the best of us foreigners. I have compiled these returns now for twenty odd years ; another must soon succeed me in the task, if it is to be continued. This year, for the first time, ill-health kept me from the New Year's Day Meeting, and I had to leave my duties to my dear Chinese pastor, assisted by my son. Ten years ago, you, my dear Sir, encouraged me to send the statement to the RECORDER, and you have kindly printed it annually ever since. It is encouraging certainly on the whole, not only to compare numerical results at the end of successive periods of five years, but also to reflect that whereas in 1884 we had, I think, hardly any, if any, organized Chinese Churches *in this District*, now our most extensive work is done by Chinese Clergy, with their Vestries, District Councils, Departmental Council, and—in concert with Ningpo, T'aichow, Shanghai, and Shao-hsing—their triennial Synod. May they soon become wholly self-supporting, self-governing, and self-propagating to the glory of God.—Yours very faithfully,

G. E. MOULE.



# Educational Department.

REV. A. S. MANN, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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## Foreign Schools and the Chinese Government.

THE question of the relation of foreign schools to the Chinese government is now in the air and has been much discussed everywhere in missionary circles since the recent announcement of the government's new policy in regard to education. In this number we are able to record an important step taken forward, which, whether it results in definite results or not, yet will be sure either positively or negatively to be of great influence on the future of missionary educational work.

As early as last September inquiries were sent from Soochow University to the Hon. W. W. Rockhill, the American Minister at Peking, asking him about the relationship of foreign schools to the Chinese government. He has investigated the matter, and in a private letter stated what he thought would be the best policy for foreign educators to take and offered them every assistance in his power. His plan is for the Educational Association officially to confer directly with the Board of Education of the Chinese government and to try to reach in that way an agreement satisfactory to both sides.

This matter was taken up at the February meeting of the Executive Committee of the Association, and it was decided to act in accordance with Mr. Rockhill's suggestion. Our readers will therefore find in the minutes of the Executive Committee, published below, a statement of their action. It will be seen that it was decided to appoint a committee of gentlemen located in or near Peking who will be able to take the matter in hand and push it through to immediate action. The committee selected consisted of the Rev. Drs. Sheffield, Lowry, and Hart, and it is hoped that they, as representatives of the Educational Association, will be able to persuade those in authority at Peking to frame their regulation in regard to the civil service examinations and the conferring of degrees, so that students in the Christian colleges will be on an equal footing with those in other private schools or the government institutions. Such requirements as inspection, etc., as might be made by the Chinese government, would undoubtedly be submitted to

each individual school to act on, so that it would be allowed to determine how far it wished to adapt itself to the new scheme.

Independently of the action of Executive Committee the editor of the department addressed a letter to Mr. Rockhill on the subject, in hopes that in that way we might be able to offer here late and authentic news in regard to the educational situation. Mr. Rockhill very courteously gave a full answer to the questions put to him, and we have the pleasure of publishing his reply here. This reply embodies the suggestions which were made in the letter on which the Executive Committee took action, so our readers can now see the full status of the question at present.

It will be necessary, however, in order fully to understand Mr. Rockhill's reply to refer to the original questions asked of him by the editor in a letter dated January 15th, 1906.

These were five in number, as follows:—

1. What is the new system of control of education adopted by the Chinese government? Is there a Board of Education, and if so, how is it constituted? Will it entirely supersede the provincial authorities in the regulation of education?
2. Has any school system been drawn up, arranging for a series of graded schools ranked according to their standard?
3. Has any definite plan been made for the conferring of the Chinese degrees, now that the old examinations have been done away with? Will they still be conferred by examination or will they be conferred on college students on graduation?
4. What will be the relation of schools outside of the government system? Will their students be allowed to take the degrees? If so, on what terms? Will an examiner be appointed to investigate the work of such schools and report to the government?
5. Can foreign schools at the present day get any possible advantage by application to the government? If so, how should that application be made, through the legation of the nationality of that school, or through the offices of a Chinese official?

MR. ROCKHILL'S REPLY.

American Legation, Peking, China,  
January 24th, 1906.

Rev. A. S. MANN,  
St. John's College, Shanghai, China.

SIR:—I have the honor to acknowledge the receipt of yours of the 15th inst., and to reply seriatim to the queries contained therein, as follows:—

1. The new national educational system of China is under the control of the newly established Board of Education (學部) which was instituted by Imperial Decree on December 6th, 1905, and

which ranks with other Imperial Boards. The president is H. E. Jungching, a Mongol and a very capable and progressive man. The board will have general control, but will not entirely supersede the provincial authorities, as the latter are responsible for the establishment of the schools, and will assist in the examinations. The provincial chancellors are constituted provincial superintendents of education.

2. Immediately after the signature of the final protocol in September, 1901, the Chinese Government took steps to establish a general system of public schools on modern lines. Later a special commission (學務處) was appointed to consider the question. This was composed of the two chancellors of the Imperial University, Chang Po-hsi and Jungching, and the viceroy of the Hu-kuang provinces, Chang Chih-tung. The latter came to Peking, and after some months' deliberation a set of regulations was drawn up, which on January 13th, 1904, received the sanction of the Throne. The system is modelled on that of Japan, and is very complete, embracing lower primary, upper primary, intermediate, and high schools in the provinces, with a college and university at Peking. Full provision is also made for special schools, such as those of manual training, agriculture, engineering, law, medicine, police training, and normal schools, and each province is expected to maintain one naval academy and one military school. Provincial colleges may also be maintained, as is now the case in some places. Provision is made for the promotion of pupils upon examination from one grade to another. The system of course, exists as yet upon paper only, but good progress is being made toward its realization. The special educational commission is still in existence and takes precedence indeed of the board, since it is the chief council of state for the consideration of all questions affecting educational reform.

3. The regulations to which reference has already been made provided that, beginning with the new year, just at hand, the fixed number of the various degrees allotted to the several provinces should be decreased from year to year, and that in three years the old system should be entirely abolished, after which degrees were to be obtained only by passing the public school examinations. It was found, however, that so long as there was hope of obtaining a degree under the old system, the new had but little chance of success, and in September last it was decided to abolish the old system at once. So far, as I am aware, however, no steps have been taken, beyond the adoption of the regulation, just mentioned, to arrange for the conferring of degrees. There are many details which have yet to be worked out, and the board has these matters under discussion. The regulations require the appointment of special examiners. Examinations are not to be conducted by the school authorities alone.

4. The regulations encourage the establishment of schools by private enterprise. These must comply with the regulations, and be subject to inspection and examination by the government authorities, and their students will be upon the same footing as those in the public schools.

It would seem that mission schools might claim the benefit of this provision, if so disposed, but the question has not as yet been brought to the attention of the Chinese government.

5. This question in substance has already been submitted to me by the president and trustees of Soochow University, and I have also discussed it with the president of the North China College, Tung-chou, and with the board of managers of the Peking University (Methodist).

I am glad to have this opportunity of repeating to you what I have already said to these gentlemen. The missionary educators in China should first of all agree among themselves as to the sort of recognition which they would like to receive from the Chinese government. It is manifestly impossible to ask one thing for one school and another for some other. I have suggested that those concerned should express their willingness to have their schools inspected by the government authorities, and that, in return, they should ask that their pupils, who shall have completed the required course of studies, be allowed to take the examinations for degrees, on an equal footing with the students of the government schools, and that they be allowed to compete in the same way for official posts or other privileges. If your Educational Association can agree upon something of this sort, there is a possibility that something may be done. A representative committee should be sent to Peking to lay the matter before the national Board of Education. In case such action is taken, I shall be happy to approach the Board of Education and ask for such a conference, and I shall count it a privilege to do what I can to assist in making the conference a success.

As for printed matter bearing upon this subject I know of nothing except the Regulations (奏定學堂章程), 8 vols. in one t'ao, and the numerous memorials and rescripts in the *Peking Gazette*.

I have the honor to be, Sir,

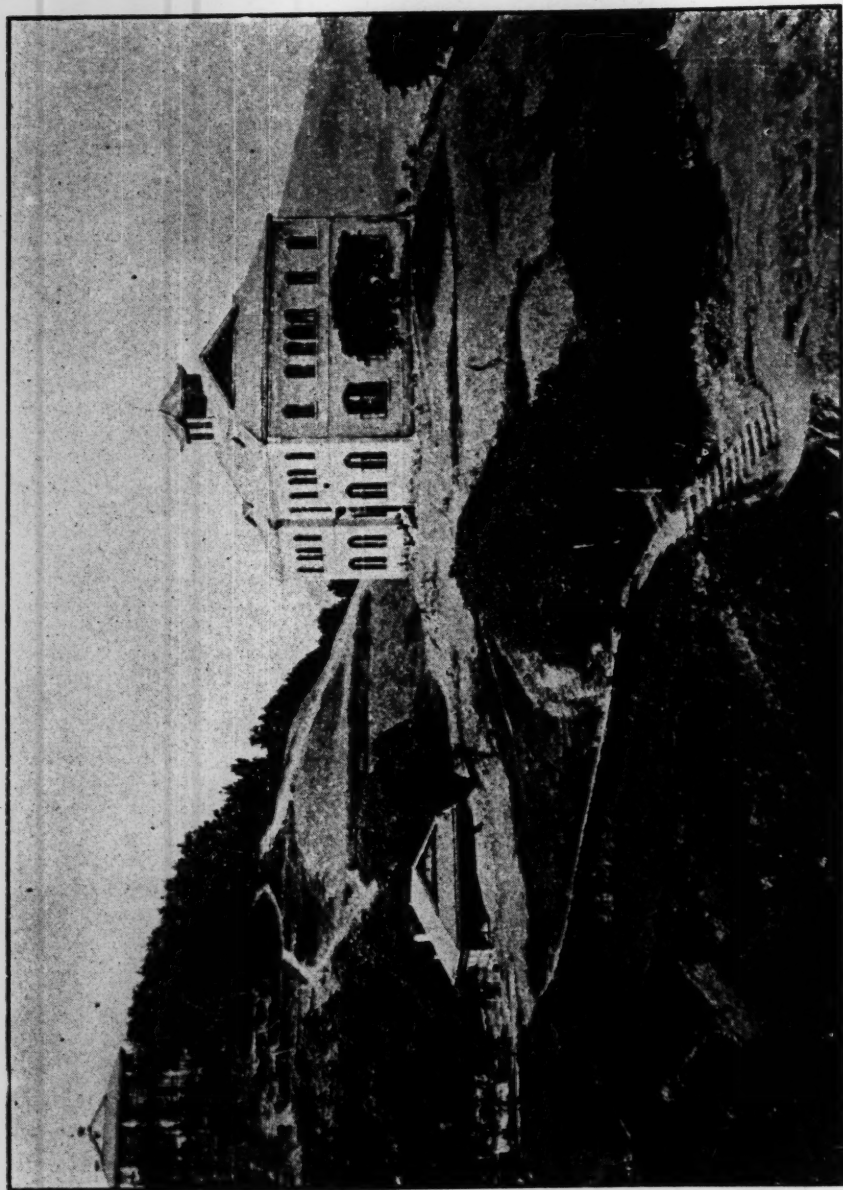
Your obedient servant,

W. W. ROCKHILL.

We owe Mr. Rockhill a debt of gratitude for this comprehensive letter going so thoroughly into the matter, as well as for his offer of assistance to the committee of the Educational Association. If a satisfactory agreement can be reached it will be a marked step forward in the attainment of harmonious relation between the Chinese empire and the foreigners residing within her borders, and we cannot but hope that the effort will be successful. In such a case we should have good reason to congratulate the American Minister on a useful work done toward promoting peace and good-feeling between his own country and this great empire.







F. F. M. A. NEW BOYS' HIGH SCHOOL, CHUNGKING.

## The Friends' Foreign Mission Association's New Boys' High School at Chungking.

THE F. F. M. A. have been engaged in educational work for boys in the city of Chungking for over ten years under the superintendence of Mr. Leonard Wigham, B.A. The school has been, however, greatly handicapped by lack of suitable buildings, but as a result of the visit of the deputation sent out by the Board two years ago, a fine new building was formally opened by the present much respected British Consul, W. M. P. M. Russell, Esq., in June last.

The building faces almost directly south-east and north-west amid beautiful surroundings. The front door looks to the south-east across a rich valley to the hills beyond, where most of the foreign bungalows are situated. Standing at the back door you look through a picturesque ravine, bounded by pine trees, down upon the great river Yangtsi and the city of Chungking with range after range of mountains stretching away behind it. The estate is a large one, with plenty of room for football and cricket fields, tennis courts, vegetable and flower gardens. It is rich in trees—candlenut and pine and some bamboo. The Chungking pagoda looks down on the building from the hill just above. Chungking city is only a half an hour's journey away, and the main road leading to Kueicheo province is practically the eastern boundary of the estate.

The building itself is large and commodious, containing in all nineteen rooms. There are two large school rooms with five class rooms adjoining and a capacious hall on the ground floor. On the first floor there are three large dormitories and nine small bedrooms. A stairway leads from the first floor to a bell tower, where there is a fine look out. Two or three other dormitories can be added on the second floor at very little expense, should occasion require it. It is no exaggeration to say that the F. F. M. A. is in possession of one of the best school buildings in the whole of Szchwan province.

WELL WISHER.

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### Meetings of the Executive Committee.

THE Committee met at the McTyiere Home on Thursday, 23rd November, 1905, at 5 p.m. Present: Dr. Parker (Chairman), the Rev. Messrs. Silsby, Hawks Pott, and Mr. M. P. Walker.

It was decided to ask Prof. B. P. Bowne, of Boston University, U. S. A., to deliver a lecture before the Association.

A report was received from Prof. Cooper that a copy of the Minutes of the Fifth Triennial Meeting had been mailed to every member of the Association.

Dr. Parker reported that the Committee on Scientific Terminology had organized for work, with Rev. W. M. Hayes as Chairman, and work had been assigned to the various members; also, that the Rev. S. Lavington Hart had resigned from the Committee and the Rev. F. Ohlinger had consented to act in his place.

Prof. C. M. Lacey Sites was elected to take the place on the Executive Committee of the Rev. W. P. Bentley, who had left Shanghai.

On motion, the meeting adjourned.

M. P. WALKER, *Secretary*.

The Committee met at the McTyiere Home on Friday, 5th January, 1906, at 5 p.m. Present: Dr. Parker (Chairman), the Rev. Messrs. Silsby, Bevan, Rawlinson, Hawks Pott, Profs. Cooper, and Walker.

A letter was read from Prof. C. M. Lacey Sites declining the election to the Committee.

The Secretary reported that arrangements had been completed, and that Prof. B. P. Bowne had delivered a lecture on "The Present Philosophical Outlook with Relation to Religion," on Thursday, 7th December, 1905, at 8.30 p.m., in the Union Church Lecture Hall.

The Rev. J. W. Cline, of Shanghai, was elected to fill the vacant place on the Executive Committee.

Mr. Walker presented a wall chart of the dynasties and kingdoms of China, to be used in connection with teaching the History of China. It was ordered that it should be sent to the Publication Committee, and that the General Editor should get an estimate on 2,000 copies.

It was decided to put the wholesale rate of Mr. Tsu's "Three Character Classic" at \$3.50 per hundred.

It was decided that the General Secretary should publish a letter in the RECORDER, stating the need of the Association of a man for Permanent Secretary, and desiring to communicate with any one desirous of undertaking the work.

It was decided that the General Secretary write a letter to the home Boards of the various members of the Association to find out their opinion with regard to a Permanent Secretary and whether they would be willing to help in his support if a suitable man could be found.

On motion, the meeting adjourned.

M. P. WALKER, *Secretary*.

The Committee met at the McTyiere Home on Friday, 9th February, 1906, at 5 p.m. Present: Dr. Parker (Chairman), Rev. Messrs. Silsby, Bevan, Cline, Profs. Cooper and Walker.

A letter was received from Prof. N. Gist Gee, of Soochow, resigning from the Directorship of the Book Exhibit. The Rev. J. Whiteside was elected to fill his place.



It was decided that in Art. 5 of the Constitution the word "membership" be interpreted by By-law No. 11 (members failing to pay their annual fees shall not be entitled to vote until all arrears are paid). This was done in order to make it possible to get a vote on the changes in the constitution, as there were many names on the lists from whom no returns had been received in the recent ballot sent out.

The following were elected to membership in the Association:—Mr. R. D. Shipman, of Wuchang; Miss Martha C. W. Nicolaisen, of Sieng-su, Foochow; Rev. Edmund Jennings Lee, of Ngan-king; Harry B. Taylor, M.D., of Nganking; and the Rev. Mr. Thomas.

The following were made life members of the Association:—Mr. R. D. Shipman, of Wuchang; Miss Martha C. W. Nicolaisen and Miss J. E. Martha Lebens, of Sieng-su, Foochow.

The Treasurer was authorized to pay the bill presented by Dr. Gilbert Reid for expenses incurred in connection with the Association's St. Louis Exposition Exhibit.

The Treasurer was authorized to procure forms and send out statements to all members of their arrears in annual fees.

A letter was read from U. S. Minister Rockhill with regard to the attitude of the Chinese government toward Christian educational institutions, and suggesting that a committee be sent to Peking, representing the various institutions concerned, to confer with the Board of Education, and offering to help in any way in his power.

A Committee, consisting of the Rev. Drs. Sheffield and Lowry, of Peking, and the Rev. Dr. Lavington Hart, of Tientsin, was elected to confer with the Board of Education and Mr. Rockhill, in order to find out the Chinese government's position as regards mission schools and to see if regulations could be obtained, making it possible for students of Christian institutions to compete for the government degrees.

On motion, the meeting adjourned.

M. P. WALKER, *Secretary*.

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## AN APPEAL FOR A PERMANENT SECRETARY.

St. John's College, Shanghai,  
February 24th, 1906.

To the Members of the Educational Association.

DEAR FRIENDS:—At the last meeting of the Association there was a very strong feeling that the time had arrived for the appointment of a permanent secretary to the Association, who could act as general secretary, edit an educational magazine, revise the books published, give information on educational matters and act as a general agent of the Association.

Fortunately for the educational interests of China our Association has grown enormously during the past few years, and we are strong enough to influence China aright in this formative period of her new education, but the work involved is far too much for the present honorary officers of the Association, and hence the pressing

need of a well-qualified person to devote all his time to the work of the Association.

The Committee on an Educational Magazine, in their report, fully realized the difficulty of getting the proper man and of providing for his support, and at the last meeting of the Executive Committee it was decided that I should invite the members of the Association to send me suggestions on these points.

Will any reader kindly communicate with me if he knows of a suitable person and send suggestions as to how such a secretary's stipend should be raised?

The real difficulty is to find the right man, a man with the true missionary spirit, keenly interested in educational matters and with a fair knowledge of the Chinese language. It is confidently believed that the money difficulty will vanish away as soon as the much-desired candidate offers, as, with a good agent, the sale of our publications will increase and, possibly, when the matter is presented to them, the Home Boards will be willing to contribute annually a small grant.

Any information or help on this important matter will be much appreciated by,

Yours sincerely,

F. CLEMENT COOPER, *Gen. Sec.*

## Correspondence.

### A QUERY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In preparing a doctrinal catechism I find difficulty in choosing a word to express the idea of sanctification. The phrase Ch'êng-shêng (成聖) and variations thereof are objectionable. Ch'êng expresses an action brought to completion. Shêng, according to all the Chinese teachers that I have consulted is applicable only to that which is divine. Hence while applicable to the Holy Spirit, the Bible, and to inspired men, it is out of place in such an expression, unless it is meant to say that the *believer becomes divine*. Indeed considering also the similarity of sound this phrase will inevitably be confused with Ch'êng-shên (成神).

Besides the root meaning seems to be mental perspicuity, and in usage the intellectual is at least as prominent as the moral sense. Confucius defines it as "tao-ch'ian-tei-pei" (道全德備). To the writer "pien" (變) seems preferable to "Ch'êng." "Shan" has the root meaning of moral good as opposed to evil (惡), and thus is nearer the meaning, but it also is used in the sense of clever and is confused by its secondary sense of works of merit. In correspondence Dr. Giles objects to "Ch'êng-shêng" "chie-chin-chih-shi" (潔淨之事) and the like, but knows no exact translation. He suggests "hwa" (化) instead of Ch'êng.

A comparison of views may be helpful. Let the 'iron sharpen the iron.'

Sincerely,

HUGH W. WHITE.

## WINE FOR THE LORD'S SUPPER.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: *Re* Mr. Gelwick's article in the October (1905) RECORDER on "The Materials for Use in Observing the Lord's Supper," it may be of interest to state that in some of the Central China churches a "raisin wine," made from Chinese raisins (p'u-tao 葡萄), is used for "the cup." The raisins, purchasable in most interior cities, and easily kept, are, the day before the communion season, boiled with sugar and water. This is simple and easily obtained, as well as being distinctly "the fruit of the vine."

Yours sincerely,

LEARNER.

## A CORRECTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Allow me to call attention to a serious mistake in the able article by "C." in your last issue.

On the 91st page the second word in the 19th line from the bottom should be "Zeus" and not "theos." The whole tenor of his article, as well as the facts of the case as stated in the context, require the word Zeus in that place. By reference to the copy you will see whether it is a "printer's error" or a *lapsus calami*. Trusting you will find room for this correction in your next issue.

I am, yours sincerely,

IOTA.

We have followed the manuscript. The sentence reads:—"Shangti stands at the head of the nature cult, which is first among the systems of worship in China, and is the equivalent of, and interchangeable with, T'ien, Heaven (天). It is the name of an idol, and the image is found in temples with the inscription over the door, Shangti Miao (廟), as I have seen. Every object of worship is an Elohim (Hebrew); a Theos (Greek); a God (English); a Shen (Chinese). Shangti occupies quite the same position among the Chinese that Theos [should be Zeus, Jupiter,] did among the Greeks—the highest among many gods."—ED. RECORDER.

## THE TERM QUESTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Will you permit me to inquire whether such articles as those published in recent numbers of the RECORDER are likely to promote the cause of union which is now being discussed in such a hopeful spirit? If the advocates of one particular set of terms for God and Holy Spirit desire to wreck the present movement towards union terms, and to irritate those who have used another set of terms to the point of controversy and resistance, such articles as have appeared above the signatures of "C.", "S.", etc., are well calculated to produce this result.

A fresh discussion of the term question can only leave us where we were. The irenicon put forth by the Peking Conference must be accepted if any advance is to be made. If the "other side" does not make itself heard it is not because they have nothing to say, but because they believe that union and progress will not be promoted by reviving the unpleasant and profitless discussions of the past.

Yours, etc.,

H.

## A PARAPHRASED BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your number for February, under the above heading, I notice that Dr. G. F. Stooke, amongst other things, makes the following statements:—

"I have read most of the different editions of the Bible, and of them all the Delegates' version must rank highest. . . . But every page, even of the Delegates' version, is calculated to offend a native scholar's ear. He reads, for example, in Acts xii. 1, 希律王(下手)困苦教會中幾個人。

The characters in brackets are not wanted. . . . Everywhere we turn we find such errors in style. Like a boy's essay the present editions are full of 重複 and 累贅, and for the simple reason that they are such faithful translations. Take the strange way of expressing relationships (西庇太的兒子的母親和他兩個兒子) [Matt. xx. 20]. This is an example of impedimenta."

I am only concerned to say:

(1). That Dr. Stooke's quotations are taken from Dr. John's *Mandarin* version, and not from the Delegate's version.

(2). That the Chinese scholar whose criticisms are given such publicity should have known the difference between Mandarin and Wên-li.

(3). That the Delegates' version is usually criticised not for its deficiencies in style, but because of its paraphrastic renderings, *i.e.*, the kind of translation Dr. Stooke desires.

(4). That Dr. Stooke has evidently not yet made the

acquaintance of that literary rendering of the Bible known as the Delegates' version.

Yours very truly,

G. H. BONDFIELD.

THE LATE REV. J. ROBINSON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the January issue of the RECORDER, just to hand, I note you make kindly and sympathetic mention of the losses various missions have sustained during the past year in the deaths of different members of their staffs. You make no mention of the great loss our Mission has had to face in the death of our senior missionary, the Rev. John Robinson, which took place in April last at Tientsin. For some months I have looked for some notice of our departed brother in your columns, as one of our brethren was requested, and undertook, to write a memoir of Mr. Robinson for the RECORDER, and it seems to me that the fact of his removal should not be allowed to go unnoticed in our missionary records. Mr. Robinson had served our Mission loyally and well for twenty-eight years, after a nine years' ministry in England, and by all who were favoured with his friendship was known as one of the strong and stalwart evangelists of North China. His death at the age of sixty-one was a sore blow to us, who loved him for his work's sake, no less than for the strength and charm of his personal character, and you will perhaps allow one, who misses him more than pen can tell, to place on record our sense of his worth and of the loss we have sustained in his death.

Yours very truly,

JOHN HEDLEY.



INTERNATIONAL BIBLE READING ASSOCIATION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Please allow me to call the attention of missionaries and Christians in all parts of China and the East to the fact that the daily readings of the International Bible Reading Association for 1906 have been translated and are for sale at the Presbyterian Mission Press; two cents per copy. Mr. Gilbert McIntosh and Mr. Kau, of Shanghai, very kindly translated them, so that there might be no omission of a year's issue while there was no secretary for China.

This is the third year that this publication has been before the Christians in China. We hope it will become more and more used as the years go by. It has many advantages. This course is one of the very best methods of consecutive Bible study, satisfying the needs of both beginners and of more advanced Bible students.

The object of the Association is to promote the reading of the Bible in the home, using the international lesson and the reading portions for each day of the week. Members are helped to read the Bible more constantly and with increased benefit. Teachers and scholars are aided in the study of their lesson. Parents and church members are kept in touch with the Sunday school and its teaching. Ministers are better able to select subjects which are in the thoughts of their hearers. Former scholars are retained in association and absent friends find it a daily communion with those at home. In many cases the readings have resulted in conversion.

The organization began in 1882, and it has increased rapidly

until the present. 850,000 membership cards have been issued, so you and the Chinese members join with a large number in the same course of study.

Members include all ages and classes without limit; the condition being the intention to read the portions regularly and the payment of five cents annual membership subscription if connected with a branch of ten or more members, and of ten cents if not. The daily readings and other literature are supplied free to members.

May we have large numbers of members from China who may receive a blessing from this method of study.

The Honorary Secretary, Mr. C. Waters, 56 Old Bailey, London, E. C., has requested me to be the Honorary Secretary for China, I shall be very happy to send further information and literature to all who wish to join the Association or to know about it.

Yours very sincerely,

H. G. C. HALLOCK.

L. M. S. DISTRICT COMMITTEE  
(HANKOW) AND THE  
"UNION" TERMS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In reference to certain proposed "union" terms for God and the Holy Spirit in Chinese, recommended by the Peking Union Committee, the Bible Societies are now taking steps to ascertain the wishes of their constituents on the printing of the Bible with these terms *exclusively*.

As there seems to be a desire on the part of some to know what is the feeling of our committee in this matter, the following statement has been drawn up and I am instructed to send it to you for publication as the best way of meeting this desire.

With thanks in anticipation,  
believe me,

Yours faithfully,

ARTHUR BONSEY,

*Sec. Hankow District Committee,  
L. M. S.*

The Hankow District Committee of the London Missionary Society has voted upon the proposed substitution of Shang-ti and Sheng-ling in versions of the Scriptures printed in Mandarin for all other terms now in use, and hereby respectfully urges the Bible Societies to do nothing at this time to limit the choice of terms afforded by existing versions. This Committee is of opinion that any attempt to solve the term question by compelling missionaries, whether acting as committees, or as individuals, to use terms which in their judgment are theologically or otherwise inaccurate and unsound, can only produce irritation and confusion. We would remind the Bible Societies that while a very large number of missionaries have gradually become convinced that the name Shang-ti for God is preferable to any other, and have thus come round to the standpoint of such great sinologues of the past as Dr. Medhurst, Dr. Legge, Dr. Edkins, Dr. Chalmers, Dr. Faber, Mr. Alex. Wylie, and the Rev. John Stronach, there are still many who are not yet convinced. The Roman Catholics, the American Episcopal Mission, not to mention others, still use the term T'ien-chu; others use Shang-chu, which was used by the late Dr. Blodget and Bishop Burdon in their translation of the New Testament; and others again use Shen. We have no objection to urge against the publication of an edition of the Scriptures

with Shang-ti and Sheng-ling for the benefit of those who wish to have these terms, but we should much regret to see those who conscientiously disapprove of either or both of these terms compelled to surrender their convictions by the decision of the Bible Societies to print no other terms, and that simply in response to a popular demand for uniformity.

We would further remind the Bible Societies that the same famous Chinese scholars whom we have already referred to as defending the name Shang-ti as the proper name for God, rejected the term Sheng-ling as a translation for the words Holy Spirit. We are by no means prepared to concede the position that they were wrong in so doing. We, ourselves, habitually use the term Sheng-shen for the Holy Spirit as they did, and so does the whole Roman Catholic church. We cannot think that if this term is a right one to use in preaching, it can be desirable merely for the sake of uniformity to banish it from printed editions of the Scriptures.

The final decision as to all religious and theological terms in Chinese will have to lie with the Chinese themselves, and we deprecate premature action on the part of the Bible Societies forestalling that decision by accepting terms that such great authorities in the Chinese language as Dr. Medhurst, Dr. Legge, Dr. Faber, Mr. Wylie, and others whom we have named, have disapproved of.

{ GRIFFITH JOHN.  
  ARNOLD FOSTER.  
  ARTHUR BONSEY.  
  C. G. SPARHAM.

*On behalf of the District Committee, L. M. S., Hankow.*

## Our Book Table.

The January number of the *Journal of the American Association of China* is full of interesting topics.

Extended accounts of the principal events of recent occurrences, such as the American Boycott, the Lien-chow Massacre and the Mixed Court trouble, are fair and unbiassed. The report of the Hon. Secretary covers the business transacted during the year and shows a gain in membership.

Numerous cablegrams and communications on important matters are given in full, and all go to show that the Association has taken an active and intelligent interest in all that concerns American affairs in China.

M.

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Annual Report of the Smithsonian Institution for the year ending June 30th, 1904. Washington: Government Printing Office. 1905.

This large and interesting volume consists of 108 pages of the Report itself, and then an illustrated General Appendix (780 pages) of over fifty articles by specialists of various nationalities upon a wide range of scientific topics, all of them readable and valuable. There are very fine three-colour process pictures of painted skulls, very beautiful pages of ancient cameos, and the best illustrated article on Chinese architecture that we have seen. The volume is a library in itself, and those who possess it will seek to obtain it year by year.

W. A. C.

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We have received Vols. V and VI (June and December, 1905) of *The Student*, which is pub-

lished monthly by Mills' Institute, Honolulu, T. H. They contain much information, especially about the work of the school since its foundation. We find that the object of the Institute at its inception was "to provide a Christian school-home for Chinese boys who came from the other islands for the educational advantages of the city." It has always been conducted as a mission school, and since the day it was established, thirteen years ago, over four hundred boys have been educated, and the fame of the school "has extended even beyond the sea".

The Institute, called in Chinese 尋真書室, was named for one of the founders of the American Board of Foreign Missions, Mr. Samuel J. Mills, and his niece, Mrs. Julia Mills Damon, who for so many years brightened with her presence the home where the work began.

There is much more good reading in these magazines prepared by the Chinese themselves, and an excellent article entitled "Follow the Gleam," written by Mr. Frank W. Damon, the Principal of the Institute, whose generous hospitality many China missionaries have enjoyed *en route*.

S. I. W.

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*The East of Asia*. Vol. IV. Part 4. Shanghai: The North-China Herald Office.

Some one once remarked of critics that they are supposed to be like "Justice with her balance, but without her bandage,—fair, but by no means blind." It would certainly be a great loss for a critic of the journal before us to be blind to the many beauties of the technical get up.

The *East of Asia* is, as always, beautifully printed, and as usual the illustrations are numerous and appropriate. We have to congratulate the editor on the ability of his contributors and the freshness of their subjects. The spell of the Orient is on us, and naturally we turn to the two last articles—Mr. Ohlinger's *Studies in Chinese Dreamlore*, and Mr. Cornaby's characteristic article on *Chinese Human Nature*. Then from Mr. Yen's *Romance in the Flowery Kingdom* we go on to more material features as displayed in Mr. Hutson's account of *Bridges in West China* and Mr. Stanley's visit to *Tai-shan* and the tomb of *Confucius*. *Helena von Poseck* tells us how *John Chinaman* builds his house and Mr. Haden relates some *Kiang-yin* traditions; whilst *Japan* gets three articles from Dr. C. F. Kupfer, C. Pfoundes and George T. Murray. A most timely contribution is "One Phase of the New Education in China," by D. Willard Lyon. His description of "The People's Opportunity," or a book for the people of the nation, gives a graphic insight into the aspirations of young China. The native home thrusts are faithful and sharp, and it is well to note that young China's duty to her loved country demands disregard of social and official distinctions, absence of fear, increase of energy, and freedom from love of money.

G. M.

LUFF'S MANUAL OF CHEMISTRY, *Inorganic and Organic*. 化學詳要. Translated by Thos. Gillison, M.B., C.M., and Chao Chi-sun, B.A. 2 vols., paper binding, \$1.50; 1 vol., half leather, \$2.50. Presbyterian Mission Press.

#### I.

The preparation of modernized text-books by members of the

Educational and Medical Missionary Associations has latterly waited upon the completion of the work of the Committees of Terminology. Now that the proposed lists of terms have been for some time available, the work of preparing suitable text-books goes on apace. As the first in a series of works to be published by members of the Medical Missionary Association, stand *Halliburton's Physiology*, already for some time on the market, and *Gray's Anatomy* and *Luff's Chemistry*, just being issued from the press.

This latter work, admirably translated by Dr. Gillison, is equally well adapted to medical and general students. The original work stands high among English text-books on this subject, and it would have been difficult to have selected one that is better adapted to the needs of the Chinese student at this time. The style is an easy *Wên-li*, which by its clearness throws into prominence the new nomenclature with its many unusual characters. Terminology, however, is made more clear to the student by having the English term in parenthesis in the midst of the text. Formulæ and equations are also expressed both by English letters and Chinese characters.

To one who is acquainted with *Luff's* text-book it is sufficient to say that the translation has been faithfully and accurately done. The list of terms proposed by the two Terminology Committees has been followed, with a few exceptions. In the opinion of the reviewer, it is unfortunate that this was not done in every case. In one instance a change was made which does violence to a rule that the committees regarded as of the utmost import-



ance. The effect will be to give greater currency to a term that was almost unanimously regarded by both committees as objectionable. The arrangement of the text as to headings, as well as the illustrations, add much to the usefulness of the book. The typographical work and binding are the most satisfactory yet produced in Chinese school textbooks.

G. A. S.

## II.

This is a book of 528 pages with an Appendix of 52 pages, fully illustrated and beautifully printed on foreign white paper by the Presbyterian Mission Press, Shanghai.

It is the best text-book on Chemistry that has hitherto been published in Chinese, containing, as it does, a fairly comprehensive treatment of both inorganic and organic chemistry with many illustrative experiments, and is well suited for high schools and colleges. It uses the new nomenclature prepared by the Educational Association of China, which is by far the best and most complete system that has been produced in the Chinese language. The names of all the elements and compounds, together with the numerous chemical formulæ are given both in Chinese and English, as they occur throughout the book. The table of contents and the comparative tables of weights and measures are also given both in Chinese and English. This will be of much advantage to English-speaking teachers.

This book is, according to the preface, "a full translation of Luff's Chemistry," but "considerable additions and a few emendations have been made from Newth's Inorganic Chemistry,

latest edition. For example, chapters have been added on Radium and the Radio-active elements, on Electrolysis and the Ionic Theory, and brief accounts of the rarer elements have also been given. Help has also been obtained from consulting the works already extant in Chinese, whether published in this country or in Japan."

Dr. Gillison, while using the system of nomenclature prepared by the Educational Association, has felt obliged to depart from that system in some instances, notably in the terms for Arsenic, Manganese and Sodium. This is to be regretted. It is quite true that the Educational Association's List of Terms is not an ideal one in all respects, but as it has been adopted by the Association, it would be better if all translators would use it for the sake of uniformity and so prevent the perpetuation of that confusion that has hitherto prevailed in translating books into Chinese. However, the changes made by Dr. Gillison are not many, and he has, in every case, indicated the other terms that have been adopted by the Association or used in other works.

In the matter of terms for Organic Chemistry Dr. Gillison has done the cause of education in China a distinctly valuable service in the preparation of a considerable number of new terms which, for the most part, appear to be quite rational, handy, and well adapted to the end in view. The work he has done on this line, while far from complete, will form an excellent basis upon which to work out a more complete list in the future.

A valuable part of the book is the Appendix, containing: 1, Comparative Tables of English, French, and Chinese Weights

and Measures ; 2, some twenty-eight Chemical Problems with their solutions, which will serve to impress upon the mind of the student the mathematical precision of the laws which govern chemical combinations ; 3, a Scheme for Qualitative Analysis which will greatly assist the student in doing independent work and in proving for himself the truth of what he has learned in the book or from his teacher.

The book is bound up in two styles—one in a single volume, half leather, price \$2.50, and the other in two volumes, bound in strong Manila paper, price \$1.50. This makes it rather expensive for mission schools. But no doubt many will prefer to pay more for a book that is strong and durable and that presents a pleasing appearance to the eye. It would be well, however, if a

cheaper edition could be published for the benefit of those pupils who cannot afford to buy the more expensive kind.

Dr Gillison has laid the educationists of China under great obligation by the preparation and publication of this text-book. A teacher in the Anglo-Chinese College, to whom the book was given for examination, says it is the "crown" of all books on chemistry that have yet been published in Chinese, and I quite endorse his statement. The only criticism he makes on the book is that it would have been well if Dr. Gillison had made somewhat fuller explanation of the new terms that occur for the first time in his book. Perhaps Dr. Gillison will make a note of this suggestion for a future edition.

A. P. PARKER.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented :—

#### *C. L. S. List:—*

Translated by Miss Laura White :—Christmas in Different Countries.

By Rev. J. Sadler :—Winners in Life's Race.

S. D. Gordon's book on Power.

By Rev. D. MacGillivray.

The book on Prayer is finished.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

#### *Commercial Press List:—*

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

#### *Shansi Imperial University List:—*

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Iron-work, Mineralogy, Zoology, Physiology, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Tales from Tolstoy. By Rev. I. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

Couling's Text-book of Zoology.

Outline Scripture Catechism. By Mrs. Hugh W. White.

Doctrinal Catechism. By Rev. Hugh W. White.

Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited. He would also like to know from missionaries what they think of the idea. This has nothing to do with the Centenary Historical Sketches, of which he is Editor.

We are glad to note from the Report of the C. I. M. that Rev. F. W. Baller is preparing a Chinese version of *Pastor Hsi*, for which many are now enquiring. Also by same author, *Mandarin Hymnbook for Women and Children*, a great want. (Just out).

## Editorial Comment.

QUITE a flutter was caused during the past month by the

issue of a Chinese circular, which called upon the native Christians to form a self-dependent church of Jesus. It was declared in forcible phraseology that, as a result, "enduring prosperity and peace will be

enjoyed by all, the Lord's kingdom will speedily come to China, the masses will be influenced, our nation by this opportunity will turn from weakness to strength, and when our eyes have been rubbed awake, shall behold a most happy path before the church, and fortune's road before the Chinese nation."

UNDER the heading "A Trumpet Call to Self-dependence," a translation of the circular appeared in the *North-China Daily News* of 1st February. The following two paragraphs give the name and leading objects of the proposed self-dependent church:—

"This church is formed from all Chinese members of the Christian church who feel saddened by the disputes and troubles between converts and people, and who, in pity for the trouble caused by foreign encroachments, have planned to free and deliver themselves, and have united together (without any Westerner putting a foot into the affair) all who have a love for their country and church, and who have a desire for an independent, self-governing spirit. Hence it is agreed that the name of the Church shall be "The Chinese Self-dependent Church of Jesus."

This church, which has chosen to call itself self-dependent, is to be free in all things from dependence on foreign help. In disputes between church and people, in preaching the Gospel, and in seeking harmony between converts and people, it will only keep to what is just and fair, desiring to fully enlighten the people and protect the church's name, having before its eyes the exalting of the nation's fair fame. All Chinese church members are to be without mutual animosity or parochial narrowness, but on each occasion to be of one mind and heart to stir up the spirit of self-dependence and set up a strong self-supporting foundation."

\* \* \*

WHILST we are saddened by the apparent lack of Christian spirit, the misreading of history, the evident jealousy of foreigners, an anti-dynastic spirit, and the magnifying of the nation's fame as a satisfying object, we cannot but be gladdened by the emphasis placed on the obligation of Chinese Christians to make

the Gospel known to their fellow-countrymen and the recognition of the duty of the church to become self-supporting. Knowing that some of the unfortunate sentiments are not shared by the majority of our native brethren, and remembering the conditions and mistakes of the early church, and our fuller knowledge—and let us hope possession—of the Spirit of Christ, our attitude ought to be one of fullest charity and willingness to advise and guide.

\* \* \*

THIS evident desire for independence led us in our last issue to ask our readers to indicate, from their experience, what is the most satisfactory ecclesiastical relation between the mission and missionary and the native church. There has not been sufficient time to hear from the more distant parts of the field, but one sagacious observer, of considerable experience, points out that, so far as he has observed, the desire for independence is confined to one class, and that mainly to be found in the outports. We are reminded that Christianity is wide spread in China, and that the rank and file are simple-minded believers, with great love and reverence for their pastors.

\* \* \*

THIS love and reverence for the pastor, the ingrained respect the Chinese have for their teachers, and the fact that in China, more than in

How to regard it.

Steadying Forces.



Japan, the converts are largely drawn from the peasantry, constitute important steadying forces which ought not to be lost sight of at this time. Our attention has also been drawn to the fact that whilst in Japan there is the thirst for some new thing, with a consequent danger of rationalism, the real Chinese at the back of their hearts love some old thing. There is therefore a steadying element in the conservative teaching of the Chinese church and the tendency to hold to truth as it is received. Whilst some ardent pupils of the new learning may seek to throw off the very sign of being learners, we feel sure that the bulk of the real enquirers will retain that reverence for the teacher which has been the characteristic of their ancestors long after they left school.

\* \* \*

In all this we see a reason for renewed care in our work.

**Foundations** We are laying  
**wanted.** foundations on

which *others* will build, and as Paul exhorted these others as to how they should build, let us exhort ourselves as to how we lay the foundations. Emphasis ought to be placed on the value of character, knowledge, and experience. Special care also ought to be taken in the teaching of the rank and file of the church. The need is obvious for a thorough and well-rounded education that will fit men to be leaders when the time for independence really comes. As such leaders should be familiar

with the lessons of the past so as to wisely step forward into the future, may we not seize the Chinese reverence for the past and form it into a new sense. A fresh sense of responsibility will come with the recognition that they are children of the church as well as of China, that they are the heirs of the ages of the church as well as of the cycles of Cathay.

\* \* \*

At this stage we will only mention two other phases that have been brought to our attention—the

**Self-governing** the wonderful capacity of the Chinese for self-government and the practical independence already enjoyed in several missionary organizations. One friend refers to the emigration from Shantung to Shensi fifteen years ago, and how, two years after, a missionary visiting the emigrants found that churches had already been started and were in running order, with officers, meetings, etc. Naturally mistakes had been made, but these were not deadly.

Then we learn that in Shantung the native church is as independent as it

**Practical** can be. So far  
**Independence.** as organization is concerned the Baptist church is self-governing, the foreign missionaries being advisory members only. Whilst we are glad to hear that the native Christians *seek* guidance and advice from the missionaries, it is gratifying to know that their choice of pastors is such as to

inspire great confidence in the judgment of the laity. As to the Presbyterians in Shantung and other provinces, although the foreign members of Presbytery can vote, the votes are so few that their authority lies more in their advice than in their vote.

\* \* \*

IN these days of earnest desire for the promotion of harmony between native and foreign workers, it is appropriate that we present to our readers as a frontispiece the Board of Trustees of the Chinese Tract Society. It is good to look on such a happy and useful combination of native and foreign workers. Of the native members we understand that six are members of the committee of the Chinese Christian Union, to which we have frequently referred. In our Missionary News columns will be found an interesting announcement of the completion of the Conference Commentary on the whole Bible. Our Book Table department had already been printed when we learned this important fact.

We trust that the appointment of the native consultative committee referred to in our Diary of Events, will also promote harmony between important bodies of workers for general good. This is a happy result of the Shanghai riots, and we do not share the forebodings with which some regard the innovation.

WE are also glad, in this connection, to report progress in the good work so Gilbert Reid's strenuously carried on by Dr. Efforts.

Gilbert Reid. The International Institute by its very successful meeting on February 13th has taken another step in advance. His Excellency Lü Hai-huan, who was again elected President of the Advisory Council, spoke of it as the fifth step or point of advance. The meeting consisted of several high Chinese officials and heads of guilds, as well as foreign merchants and persons from the medical, legal and consular body. Every English speech was translated into mandarin, and every Chinese speech into English. In fact and legally the Institute is a mutual Association of Chinese and foreigners. There was a general feeling that the Institute under the direction of Dr. Gilbert Reid, who was retained as Director-in-chief, stands for harmony, and in this way we will not be wrong in saying that all missionary work reaps benefit along with others.

\* \* \*

ONE of the ablest papers which has been presented before the Shanghai Chinese Missionary Association for a number of years was that which was read by Rev. D. Willard Lyon at the last meeting on "Chinese Students in Tokio." Mr. Lyon had just returned from a month's stay in Japan, where he had gone

in behalf of the General Committee of the Young Men's Christian Association of China, and at the invitation of the Young Men's Christian Association Union of Japan, to investigate the conditions among the Chinese students.

There are now more than eight thousand Chinese students in Japan, most of whom have gone within the past two years. Forty-nine out of every fifty are in Tokio, and seven-eighths of them are in the north-western part of the city. Almost every part of the Chinese empire is represented by these men; Kansuh is the only province which is not represented. About half of the students are supported by the provincial governments and most of the other half from the gentry. Some are of middle age, but the majority are in the prime of youth. Large numbers have had good training in Chinese literature. Those of us who have been to Japan and know the differences which exist in social customs between the two nations, need scarcely to be told the severity of the temptations to which these Chinese students are being subjected.

\* \* \*

THE radical political tendencies of which we have seen

such marked manifestations during the past few months, Mr. Lyon assures us, are not universal among the students. His investigations lead him to believe that a substantial majority are conservative in their attitude and

amenable to the sobering influences of reason and experience. It was gratifying to hear him say also that the Japanese educators and others with whom he talked, while unable through lack of language to make their ideas effectively known to the Chinese, heartily deprecated the radical ideas which were dominant with a part of the student body.

The possible future influence of these young men upon China can scarcely be overestimated. Thousands will become school teachers in the villages and cities of China, not a few will rise to professorships in the higher schools, and some, if they keep their poise, may one day hold positions of high honor in their native land. Every sincere friend of China should be deeply interested in these young men and should pray that some influence may be brought to bear upon them to enlarge and clarify their vision and help to transform what now seems a potential peril into a dynamic force for China's good.

\* \* \*

IN our Diary of Events and Missionary News departments will be found particulars of the serious Riots and Unrest. riots at Chang-poo and Nan-chang. We are thankful that the lives of our brethren in the former place were saved, and our hearts go out in deepest sympathy to the co-workers and relations of Mr. and Mrs. Kingham and their little child, who were killed in Nan-chang, as well



as to the others who have suffered so severely.

These riots come at a time when prognostications of evil are freely expressed and much uneasiness felt. The tension has been increased by several missions receiving telegrams from their headquarters in the United States, asking after the safety of the members of the missions and urging caution. There is naturally considerable anxiety here to know what information is possessed by the authorities at home that is not known to the foreigners in China. Of course the unrest may have arisen in the doubtful attitude of Viceroy Ts'en

Ch'un-hsuan and the danger of revolt in South China, or from the news of the Shanghai riots and the realisation of how powerless the officials are to quell trouble which has been unwisely allowed to come to a head. But at any rate in a land where the government is not strong and disruptive forces are at work it behooves us to be careful. We would emphasize the closing paragraphs of Mr. Pitcher's article on "Boxerism in South China." Above all we must never forget to keep close in touch with our Master who knows all, has all power in His hands, and who shepherds His children so tenderly.

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## Missionary News.

### Blessing in Korea.

Dr. Samuel A. Moffett, in a letter from Pyeng-yang, dated February 12, says:—

"We are having another great movement in Korea this year, not only in the north but also in Seoul and through the south. Here in Pyengyang we have just set apart our fourth Presbyterian Church, and still our buildings are crowded. There have been some 1,200 people who have professed conversion and given in their names during the Bible class and evangelistic service conducted in connection with the Korean New Year's season. On a recent Sabbath I suppose there were 4,000 people who attended church services in this city. In Syen-chun, the station to the north, the annual winter Bible and training class for men enrolled 1,140. You can thus see

that the blessing which began some ten years or more ago has not been withdrawn and that the church in Korea is going on to still larger conquests for Christ."

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### Wenchow News.

We are glad to hear that on January 30th a new hospital was opened in connection with the English Methodist Mission. We congratulate Dr. Plummer and the members of his mission on this commodious building and trust that the deficit of \$3,000 will soon be made up. An excellent work is done by Dr. Plummer and his assistants, twelve thousand prescriptions are filled annually, and in the old hospital last year there were 740 in-patients, not a few having to be turned away at times for lack of room.



The Methodist Mission report an increase of about three hundred communicants during the year, all of whom had been on probation before baptism for at least a year, and in most cases for a much longer period. The native contributions amounted to \$2,133.22. There are now 2,144 communicants and 5,378 probationers.

The *North-China Daily News*, from whom we glean the above facts, also mentions that the China Inland Mission has a communicants' roll of 827, and a roll of probationers of well over 2,000, making a total of over 3,000 names on the register. According to this report (which only deals with the Wenchow northern division) \$1,647.68 was contributed during the year, \$1,200 being spent on two new chapels.

### Dedication of Memorial Church, Pao-ting-fu.

The American Board Mission began work in this city thirty-two years ago. The present missionaries of the station had recently the great pleasure of uniting with the native church in the dedication of a memorial church built by the native church with the assistance of the Mission.

The building is of grey brick with iron roof. The main room and the conference room, which are only partially separated, will seat about 600. The cost of the building, including seats, has been about \$6,400.00 silver, one-fourth of which came from non-Chinese sources. October 28 and 29 were given to the dedication exercises, which were joined in by friends from Tientsin, Tungcho and Peking. We plan to make the cemetery of the martyred missionaries and members near this building, which has been built to their memory. A tablet, containing forty-eight names, has already been set up in the tower. This tablet also contains a description of the events of 1900 which, although somewhat long, I venture to offer in translation.

The stranger asks, "Why was this

hall built?" We reply, "It was built to memorialize the faithful followers of Jesus who held the good way unto death, but because of our grief at those evils we remain silent."

The stranger, touching our knees with his, asks, "Why may you not tell the outline of those events?" Therefore with reverence we make answer.

"Recollect, sir, the overturning of the summer of the 26th year of Kwang Hsü, how superstitious practices and wild reports filled all China. These entered the province of Chihli from Shantung, spread in every direction for more than a month and filled the province with hatred against the church and the purpose of destroying everything foreign, breaking out into arson and murder.

"At this time our members and community were living in their usual tranquillity. But, in the latter part of the 5th moon, fighting began in Tientsin and Taku, and the consulates were surrounded. There were also false Imperial proclamations put forth everywhere through which the well disposed people fell into incalculable evils.

"At this time a part of the church leaders and members remembered the instructions of Jesus about fleeing and hiding and another part imitated the illustrious pattern of the sages and remained awaiting the decree of heaven, each one following the Scriptures or making the best of his circumstances according to his own convenience.

"Upon the 2nd day of the 6th moon, in the afternoon, began the calamities of our church members. For several months it was all dark; there was no sun in the heavens even to the middle of autumn."

The stranger asks, "The followers of your holy faith in holding to virtue and following their instruction have merit equal to that of the officials who give peace to the people. How then came such ills upon such people?"

We reply, "In all generations scholars of purpose and men of benevolence experience over and again ills which they foresee and might avoid. When all these evils came together upon their followers, they were able to preserve each his faith to the end, thus proving the power of the Gospel and the sincerity of their faith. Christ the example going before, the followers walking after in His footsteps, verily this brings the past and present into our path.

"Who would have thought that what eye cannot see, nor ear hear and what hath not entered the thought of man has been given these in the heavenly places, longer in time than the existence of the mountains and the rivers, brighter than the moon and sun."

These things being now past and their traces disappearing, we hope that the families and the kingdoms of the whole earth with all under heaven may reverence and follow Jesus, meditating on His words and imitating his deeds, holding love to each other as his great command. Then shall we see the rain and dew equally blessing all parts of our land.

As to Pao-ting-fu the gentry and traders have contributed with native and foreign members helping. Contractors and workmen have built this memorial church, and we have prepared a tablet for an everlasting memorial and to illustrate the history of our church.

Jade polished becomes bright,  
Gold refined is made pure,  
They who for their faith lay down life  
Have overflowing glory.

A tablet was contributed by city friends with the sentiment, One look all is benevolence 仁同視一. Out-stations sent in red cloth inscriptions. I was interested to notice upon all as the name of the church to which they were sent the term 基督.

There is now at this station no mission church; this having developed into a full-winged native church, and the same kind of growth is to be expected in the out-station church communities.

H. P. PERKINS.

## The Conference Commentary on the Whole Bible.

We are requested to announce that the Conference Commentary on the Minor Prophets is printed and in the hands of the binder. By the time this reaches our readers it will be on sale at the Mission Press.

This will be good news to those who have bought the other volumes and have been waiting for this to complete the work.

The Conference Commentary on the whole Bible has been prepared by a committee appointed by the General Conference, comprising some of the most devoted and learned of the missionary body—busy hard-worked men

who have often snatched time that they needed for rest to help accomplish this long-desired and much needed work, which has been called "The greatest work ever undertaken by the missionaries of China."

We heartily congratulate the numerous authors on the completion of their great task and the publishers—the Chinese Tract Society—on the addition of such a large and useful work to its long list of good books.

It is bound in twenty-eight volumes, and can be had complete for \$3.80.

## The New Union Medical College at Peking.

The dedication and opening of the new Union Medical College took place on the 13th and 14th of February at the fine new college building near the Ketteler monument. Invitations were issued for the special religious services to take place on the 13th, and on the 14th there was the social function and the reception of native and foreign officials. On Monday, the 13th, the Rev. S. E. Meech acted as Chairman and the visitors were mostly missionaries and native Christians. Prayer was offered by Dr. Li, of the London Mission Hospital. The Chairman stated the object of the meeting and mentioned the cost of the building and equipment to the present time as over 62,000 taels. While the larger part had been received from abroad yet the Chinese had contributed over 22,000 taels. He referred to Dr. Lockhart and the beginnings of the work in 1861 to 1864. Further remarks were made by Pastor Jen, of the North Congregational Church, Peking, and Pastor Liu, of the Methodist Mission. Bishop Scott, of the Church of England Mission, then addressed the gathering, dwelling on the two prominent ideas of unity and medical science.

On the 14th of February a much larger audience was present. The visitor to the College saw signs of an extensive preparation to receive the distinguished guests who were soon to appear. Newly-uniformed soldiers were in great abundance as guards for the occasion. The streets were kept well cleared and sightseers were not allowed near the gateway. Soon the carriages and official carts of the high dignitaries of the city began to roll in. There were fully one hundred native guests; among them being H. E. Na T'ung, Governor of the city and Vice-

President of the Foreign Office, Chung Tang, Sun Chia-nai, Wu Ting-fang, Lien Fang, Hu Chueh-fen, Tang Shao-yi, formerly Taotai in Tientsin, Prince Pu Lun, who hopes to study naval affairs in Europe, Duke Tê, Sung Shou, recently called from Kalgan to take the position of President of the Board of War, and many minor officials. Most of the Presidents of the ten Boards were present and few were left out who could represent official Peking. Among the foreigners present were Sir Ernest Satow, Sir Robert Hart, Sir Robert Bredon, the Hon. W. W. Rockhill, the German, Italian, Japanese, and Austrian Ministers, with the secretaries of the Legations. Many ladies were present. The flowers for the occasion were presented by the chief eunuch of the palace, Li Lien-ying. His chair-bearers who brought the flowers were presented with several dollars as a reward, but instead of accepting any present, they took up a collection of four dollars among themselves and gave them as a gift to the hospital. His Excellency, Na Tung, was called to the chair by the side of Sir Ernest Satow, who called the names of the speakers. Prayer was offered by Bishop Scott. A carefully prepared address was read by Sir Ernest Satow, and was afterwards interpreted to the Chinese by the Rev. S. E. Meech.—*N.-C. Daily News.*

### Boxerism in South China.

For several months past there have been rumors about of the recrudescence of Boxerism in and about Chang-poo, a district city situated about fifty miles south-west of Amoy and about thirty miles south of Chiang-chiu. Reports have reached us of men being initiated into the society by the old and ridiculous methods employed in 1900, *i.e.*, by swallowing wads of paper with Chinese words written on them and by subjecting themselves to various other absurd ceremonies to insure invulnerability against bullets and swords. Such is Chinese credulity.

We are told that they fight with a short knife and a fan, with some yellow paper pasted on their heads, from which they also derive their mysterious power (?). They wave a fan in the face of the person they

attack, and if the person should be Christian the fact is at once demonstrated by a cross showing itself on his forehead. Dire consequences are apt to follow. Because they use a fan these Boxers have very appropriately been nicknamed the "Fanners." If the Fanners are ever wounded they bleed, but cannot die! The energetic action of the officials, of which I shall presently speak, will do much to disabuse a too credulous people of all this nonsense.

The affair was brought at once to the knowledge of the officials, and as matters seemed to quiet down, it was thought that any apprehended danger from this source was passed.

Inasmuch as the English Presbyterian Mission have a very extensive plant and flourishing work at Chang-poo (started nearly seventeen years ago) we were all deeply concerned, and were most happy to believe that all apprehensions of alarm had subsided. Their property at this place consists of a large hospital, native church and parsonage, boys' school, girls' school, and three foreign residences. Dr. and Mrs. Montgomery (a bride and groom of only about a month), Rev. H. W. Oldham, Miss MacLagan, and Miss Lecky reside there and have charge of the different departments of the work.

On or about Monday, February 5th, some Catholics at a village near Chang-poo got into trouble with the other natives, and in order to settle the dispute they seized two men who chanced to be members of the Boxer society. This aroused the anger, not only of the Boxers, but of all the rowdies in the neighborhood, to the utmost fury. It proved to be the spark that started what threatened to be the wildest outburst of fanaticism ever known in this region. Fortunately it was nipped in the bud. Had it not been suppressed before it reached uncontrollable proportions and momentum, my story undoubtedly would have been a far more distressing one.



The number of Boxers and rowdies rapidly increased until they were a mob of three or four hundred strong which marched *en masse* to Chang-poo breathing vengeance and bent on doing all the damage possible to the Catholic Mission in that city. But, like all mobs, passion recognized no bounds and so, with wildest indiscriminate, they began attacking the property of the English Presbyterian Mission. Before they had finished they had burned down the hospital, the doctor's house, and looted all the other places, destroying or carrying off everything they could lay hands on, clothing, books, silverware, furniture, etc., stripping every place clean. The total loss (not counting personal property) will reach not less than \$50,000.

At the time of the riot only Rev. Mr. Oldham was at Chang-poo. Some had left when the danger was at first apprehended and had not yet returned, others were off visiting neighboring stations. Mr. Oldham was thus left alone in the place. And it was far better that it was so. He was well looked after both by the native Christians and the officials, being brought safely to the *yamen* where he received every courtesy, attention, and protection. At this writing he is still there. He will probably reach Amoy this week, when he will have a story to tell. No lives of Christians were lost. For this we are profoundly thankful.

The officials, probably taken unawares, as all were, took prompt and vigorous measures, decapitating twelve of the leaders on the spot. This, with some other drastic treatment, had a most salutary effect. If it were always thus administered we believe there would be far less destruction of property and distressing loss of life in this empire.

Our people in the country were kept well informed and advised. All is quiet at Chiang-chiu and Sio-khe. Acting so promptly and energetically in repressing this movement, no

trouble is apprehended in these places or elsewhere in this region.

What is at the bottom of it all? In this case the Catholic affair was simply the percussion cap that started the explosion. But evidently there was something underneath the cap. A percussion cap is of very little harm in itself. It is when it is connected with a train of powder that it does the damage. What was the train of powder in this case? Anyone who can answer that question will go a good way toward solving the difficulties of the present time.

Undoubtedly, from the few facts we have at hand, the time was ripe for a disturbance of some kind. All that was needed was something to start it. The country districts seem to be unusually infested just at present with rowdies and robbers, ready for a row on the slightest provocation. For nearly twenty years our Mission has maintained a messenger service between this place and Sio-khe, sixty miles inland south-west from here, unmolested. The messenger carries up weekly, provisions, the mails, and currency. Last week, for the first time, he was stopped, the baskets broken open and \$30 stolen, and other things besides. Fortunately there was this small sum of money on this trip, sometimes there is three or four times that amount. It is but another sign of the times.

Are these things the product of the American boycott? Is it the anti-dynastic element at work, or is it the anti-foreign element up in arms once more? Or is it simply rowdyism run wild? Probably it is all these combined.

China is dissatisfied, that is plain. The whole nation is evidently in a state of unrest. The people want something, or want to do something, but do not know exactly what, or how to go at it to get it.

And it would appear that she is endeavoring to run before she has learned to walk. A dangerous pro-



ceeding usually. So, 'unless much wisdom and a strong arm are now exercised she may have a serious fall. Let us hope that both these will be vouchsafed and that she may be borne safely through these troublous times.

It behooves us all, and especially those living in the inland towns, to be cautious, discreet, and watchful. On the coast all danger is reduced to a minimum. In the inland places it is different. There the resources for protection are limited, and an attack quite likely to come in an unexpected moment. Hence the greater necessity

to be all the more watchful and discreet, and to take no unnecessary risks.

This is not, however, to alarm us, nor to make us over-anxious. It should stir us up to still greater endeavor and effort to give to China just the one thing she needs to save her from disruption and ruin, viz., the light and the knowledge of the gospel of Jesus Christ the Savior of the world. Is there anything else that can save this nation?

P. W. PITCHER.

Amoy, February 13th, 1906.

## Diary of Events in the Far East.

*February, 1906.*

3rd.—A large gang of armed robbers surrounded the residence (at Canton) of Dr. A. Beattie, of the American Presbyterian Mission. They bound Dr. Beattie and his wife hand and foot, held pistols at their heads, and removed all their valuables.

8th.—Violent outrage on mission property at Chang-poo, sixty miles south-west from Amoy. For particulars, see Mr. Pitcher's article in the *Missionary News* Department.

9th.—Consulting Committee of Chinese merchants elected by the various guilds of Shanghai. It is hoped that this committee will be able to do good work in expressing the views of the Chinese community for the information of the Municipal Council of Shanghai and in preventing misunderstandings of foreign and native public opinion on questions of public interest.

19th.—Arrival of Prince Arthur and the Garter Mission at Tokio. The Emperor, the Crown Prince and Prince Arisugawa received the mission personally amidst great enthusiasm. The investiture took place next day.

22nd.—Rev. H. C. Kingham, wife and one child, and six French priests killed in a riot in Nan-chang. The circumstances leading up to the riot are so extraordinary that we quote in full the telegram of 26th February sent to the *N.-C. Daily News* from Nan-chang. We trust that later and

more favorable light will be thrown on the distressing circumstances.

On Tuesday, the 22nd inst, a Catholic priest, Wang, invited the Nan-chang hsien magistrate to supper to discuss the Sin-chang suit. The magistrate's attendants were outside. The priest stabbed the magistrate twice, but now pretends that the magistrate stabbed himself. The officials feared to arrest Wang, but on Sunday called a public meeting to consider what action should be taken. The Catholics, fearing trouble, thereupon fired their own premises. The mob became violent and the troops fired blank cartridges on them, but all control was lost. Wang and five other French priests were killed and the Catholic Mission premises destroyed.

The Plymouth Brethren premises are near by and the Rev. H. C. Kingham and his wife (the missionaries in charge) were killed here. Their eldest girl was wounded (she died later) and the premises destroyed, but Miss Warr and the Kingham baby are safe.

The China Inland Mission and the Methodist Episcopal Mission properties and people are all safe. The Governor's launch is escorting the missionaries to Kiukiang and the Governor is also providing ample expenses. The Rev. A. P. Quirmbach (Methodist Episcopal Mission) is remaining in Nan-chang, the hsien's police officers and men having been instructed to protect him. This (Monday) morning all is quiet and some arrests have been made.

# Missionary Journal.

## MARRIAGE.

AT Chen-tu, November 29th, Miss MABEL A. CASSIDAY, M.D., C.M., and WILLIAM J. MORTIMER, B.A., both of C. M. M., Chen-tu.

## BIRTHS.

AT Clare, Suffolk, England, January 2nd, to Rev. and Mrs. T. GOODCHILD, C. M. S., a son.

AT Wuchang, January 26th, to Rev. and Mrs. ENGDAHL, S. M. S., a son.

AT Kiang-yin, February 12th, to Dr. and Mrs. GEO. C. WORTH, A. P. M., a daughter (Ruth).

AT Chinkiang, February 24th, the wife of ARCHD. GRACIE, C. I. M., of a son.

AT Shanghai, February 24th, to Mr. and Mrs. W. W. LOCKWOOD, Y. M. C. A., a son.

## ARRIVALS.

### AT SHANGHAI:—

January 6th, Miss DOYLE, C. M. S.  
January 9th, Revs. H. G. CRABTREE, H. I. HOWDEN, Misses R. LONLEY EDWARDS, S. E. BRYERS and A. N. HARRIS (Mrs. Seward), all for C. M. S., West China.

January 11th, Rev. H. CLEMENTS, for Shao-shing, and Mr. R. A. WHITESIDE, Szechuen, C. M. S.

February 2nd, Rev. C. R. CARSCALLEN and wife, Rev. JAS. NEAVE, wife and child, C. M. M., Cheng-tu.

February 5th, Rev. E. C. NICKALLS and wife (ret.), E. B. M., Chou-ping; Miss NELMES, Revs. E. E. SMITH, A. G. CASTLETON, H. PAYNE, and T. WATSON, E. B. M.

February 13th, Miss WILKIN.

February 14th, Miss N. GRARY, Christians M., Ningpo; Miss SPURLING, (ret.), Missionary Home, Shanghai.

February 15th, Mr. and Mrs. T. CALDWELL, Szechuen, Miss S. M. MORRIS, Hangchow, Misses E. M. GILL and M. A. WRAY, Mid-China, all C. M. S.; Mr. and Mrs. CORNFORD, (ret.), Shao-shing, ind.

February 20th, Mrs. JAMES JACKSON (ret.), A. P. E. C. M., Wuchang; Dr. and Mrs. CLAUDE MARSHALL LEE, A. P. E. C. M., Wusih; Miss E. L. CARRELL, Missionary Home; Rev. PALMER C. DUBOSE and wife, for S. P. M., Soochow; Rev. JOHN MURRAY (ret.), A. P. M., Chi-nan-fu; Dr. W. A. P. MARTIN (ret.); Mr. GEO. W. LEAVITT, for Y. M. C. A., Nanking.

## DEPARTURES.

### FROM HONGKONG:—

February 9th, Rev. MURDO C. MACKENZIE, E. P. M., Som-ho-pa, for England.

### FROM SHANGHAI:—

February 10th, Miss J. P. RHIND, C. and M. A., for Scotland.

February 19th, Dr. LUCY HARRIS, F. M., Tung-chuan-fu, for England; Miss P. A. OSGOOD, A. P. E. C. M., Wuchang, for U. S. A., via Europe.

February 21st, Rev. J. P. BRUCE and wife, E. B. M., Ching-chou-fu, for England.

February 23rd, Miss E. E. GLOVER, M. E. M., for U. S. A., via England; Rev. E. G. TEWKSBURY, wife and two children, A. B. C. F. M., for U. S. A., via England.

February 24th, Miss A. B. COLE, A. B. M. U., and two children of Rev. R. WELLWOOD, Mrs. EDWARD EVANS and son, Missionary Home; Rev. J. A. RENELL, wife and two children, S. B. M., Kiaochau, for Sweden; Rev. A. KUNZE, wife and four children, B. M. S., Tsintau, for Europe.

February 27th, Mr. and Mrs. J. ARCHIBALD, N. B. S. S., Hankow, for Scotland.

At Chu-ch'êng, Shantung, on January 16th, my dearly beloved wife, MARGARETE, late Miss Bode, gave birth to a son (HEINRICH CARL); but on the following day our Lord Jesus Christ took her to be with Himself in the heavenly glory.

Rev. OSW. TÖPPER,  
Berlin Missionary Society.

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